

# ENGLANDS SUMMONS.

A Sermon preached at *Pauls*  
*Crosse* the third of  
January, 1612.

By *Thomas Sutton*, Master of Arts  
and fellow of *Queenes Colledge*  
in *Oxford*.

---

MICAH 6. 2.

*Heare yee O Mountaines the Lords quarrell, for the Lord hath a quarrell against his people, and hee will pleade with Israel.*

---

LONDON,

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of the *Foxe*. 1613.

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ENGLANDS  
SUMMONS

Whereas the said King's Highness

has by Letters under the Great Seal

of England bearing date the

fourth day of the month of

April last

commanded that you should

appear before the said Highness

at the Court of Chancery

on the day therein expressed

to answer to the petition

of the said petitioner

in relation to the

summons in that behalf

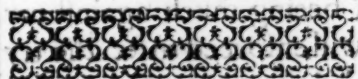
by him presented

and to shew cause

why the same should not

be granted





TO THE RIGHT

Worshipfull Mr. Doctour

APREY Prorost of Queenes

Colledge in Oxford, all felicity

hath in this world, and

in the world to

come.

**R**ight worshipfull, you may iustly maruaile what importunity might bring my im-polished meditations so quickly to the presse, but

A 3 (beeing

*The Epistle*

( beeing much against my  
will enforced to let the try  
their fortune in the world)  
why I should bequeath the  
to your protection no man  
needes to wonder, conside-  
ring the many encourage-  
ments, and continuall kind-  
nesses, which I haue receiued  
from you, vnto whose fa-  
uour next vnder God I as-  
cribe the greatest part of my  
wel being, since first I came  
vnder your gouernment. I  
know well, you haue many  
learned Scribes in that Na-  
iOTH, whereof God hath  
made

made you the chiefe Seer,  
more worthy to haue shew-  
en their forwardnesse in this  
kind then my selfe, who can  
leauemore learning for the  
gleaning, then my whole  
vinage. ( For I am but one  
of the least, and lowest a-  
mongst all the sonnes of my  
mother) yet seeing you may  
iustly challenge the same in-  
terest in me, which *Paul* did  
in *Philemon*, *Thou owest vnto*  
*me euen thine owne selfe*, I am  
willing to discharge some  
part of my dept, if you shall  
allow of this coine and im-

*The Epistle*

pression for currant; and yet  
euen in this, shall I runne  
farther vpon the old score,  
as being rather in your debt  
for your kinde receiuing of  
it, then out of your debt by  
repaying so slender thanks.  
I know that the least Sab-  
bath daies iourney of your  
owne, is more worth then a-  
ny whole yeeres paines of  
mine; yet am I confident,  
you will both consider my  
yeeres, which are but fewe,  
and the time I had, which  
was but short, & my many  
other occurrences, where-  
with

*Dedicatorie.*

with in the meane time I  
was interrupted, and then  
accept of this for triall, as if  
it were the extract of some  
purer and better wit. The  
Lord prosper your daies, di-  
rect your heart, and blesse all  
your labours to the glorie  
of his name, and the good  
of his Church: From *Queens*  
Colledge in *Oxford*.



*Yours in all duty and service,*


THOMAS SVTTON.

with in the meane time  
 was interrupted, and then  
 accept of this forrall, as i  
 it were the extract of some  
 purer and better wit. The  
 Lord prosper your daies, di-  
 rect your heart, and bleſſe al-  
 your labours to the glorie  
 of his name, and the good  
 of his Church: From  
 College in Oxford.

Yours in all duty and service

THOMAS SYLVESTER

  
 To Mr. Thomas  
Wilbram, Student in  
Lincolnes Inne, all true com-  
fort in this life, and immor-  
tall happinesse in the  
life to come.

 HE tenderneſſe  
of my affection  
towards you,  
ſince firſt you  
were commen-  
ded to my charge and cure, be-  
ing alwaies requited with good  
encourage-

### The Epistle Dedicatory.

encouragements from your godly father, who now rests in peace, and with more loue, and kindesse from your selfe, then Tutors vsually finde at their Pupils hands (who often forget them soonest, that doe them the most good) preuailed so farre with mee, that I was at this instant beginning to allot, and steale some odde, and vacant houres, for providing some plaine and easie Treatise upon this text, onely for your primate vse, howsoeuer well knowing your ingenious disposition, yet willing to  
set



## The Epistle Dedicatory.

set an edge to your hartly opposi-  
tion against the particular sins  
which my text discovers : Sic  
amphora cepit institui cur-  
rente rota nunc viceus exit.

I was enforced to alter my pur-  
pose, and on short warning to  
huddle up some raw meditati-  
ons, whereas I intended a more  
primat, but more large discourse,  
which if it had pleased my hea-  
rers no better, then it pleased  
my selfe, or had I beene as strong  
to deny, as they were importu-  
nate to wring and wrest it out  
of my hands, it had died so soone  
as euer it had beene borne ; for  
God

The Epistle Dedicatory.

God is my witnesse, it was the  
peoples good, and the glorie  
of God, that I affected, not  
my owne credit, by shewing  
either wit, or deepnesse of lear-  
ning, in that mixt assembly;  
and if these first fruite of my  
vintage shall prooue wholesome,  
I will both bestowe my best  
paines, and hazzard my selfe  
again upon the worlds cen-  
sure, for your soules health,  
and refuse no trauaile to doe  
you good, and so heartily  
beseeching God, to crowne  
you with his best blessings, and  
to worke in you a perfit de-  
testa-

test

The Epistle Dedicatory.

testation of all sinne, I rest.  
From *Queenes Colledge*  
in Oxford.

Yours in all holy and  
Christian duties,

*Thomas Sutton.*

The Epistle Dedicatory.

of all names, & ref.  
From Queens College  
in Oxford.

Yours in all holy and

Christian duties.

Thomas Fuller



# ENGLANDS

## Summons.

HOSEA CHA. 4. VER. 1. 2. 3.

*Heare the word of the Lord ye children of Israel : for the Lord hath a controuersie with the inhabitants of the Land, because there is no truth, nor mercy, nor knowledge of God in the Land.*

*By swearing, and lying, and killing, and stealing, and whoring, &c.*



His whole Chapter is parcell of a sermon, penned by *Hosea* the sonne of *Beer*, containing in it a sharpe and bitter inuective against

B

gainst

gainst Israel, falling of it selfe into two faire and goodly channels. The one an accusation of the men of Israel for their crimson sinnes, from the first vnto the fifteenth verse. The other a kind and gentle admonition to the men of *Judah*, to forbear the dangerous paths of sinne, wherein her sister *Israel* had wearied her selfe, in the remnant of the Chapter.

The accusation is laid downe in a legall and iudiciall manner of proceeding, wherein the *Israelites* are summoned to appeare at the barre, and tribunall of Gods iudgements, there to answer vnto such capitall offences, as there should be objected, & laid vnto their charge: & it contains in it foure seuerall bills of inditement, and after plaine and euident

evident. conviction, foure severall iudgements against them, the first bill is contained in the two first verses, where they stand indited of want of truth, want of mercy, &c. and the iudgement for those sinnes is annexed, verse the third : *Therefore the Land shall mourne.* The second bill is contained in the fourth verse, where they are accused of two notorious and inexpressible crimes ; the one they would endure no reproofe, they were impatient of wholesome admonition ; the other, they would not stick to reuile the messengers of God, and the sentence of the Iudge against this sinne is annexed, verse the fifth : *Therefore shall they fall in that day.* The third bill is contained in the seventh vers. where saith *Zarichius* they are accused

of palpable and grosse vnthankfulnesse; for looke how fast sooner the Lord heaped his blessings vpon their bodies, so fast these lues heaped a deade waight of sinne vpon their owne soules; and the iudgement for this sin is annexed in the end and closure of the same verse: *Therefore will I turne their glory into their shame.* The fourth and last bill is contained in the twelfth vers. where they are accused of spirituall whoredome; and the iudgement for this sinne is annexed at the fourteenth verse: *Therefore I will not visit your daughters when they are harlots, nor your spouses when they are whores:* Of all which there is onely one inditement, and one iudgement, comprized in the words wee haue in hande.

So



So that the limbes and members of the Text must needs be two. The one Gods legall proceeding with *Israel*. The other his verdict and stroake of iudgement. In Gods proceeding I obserue first the summons, *Heare the word of the Lord*. Secondly the reason of the summons ; it was to debate and decide a *Controuersie*. Thirdly the parties who stood at variencie, and these as vnequally matched, as euer were earth and heauen, strength and weakenesse, or the great *Beemoth*, and the silliest worme that creepeth in the chinkes of the earth : it was God and *Israel*. God both Iudge and Plainiffe himselfe ; *Israel* the weake and poore defendant. Fourthly the sinnes whereof they are accused ; and these are either prina-

tiue in the first, or positie in the second verse. The priuatiue sins are three; whereof two concerne their neighbours. The first *want of Truth*. The second *want of Mercy*. The third respected God himselſe, *There was no knowledge in the Land*.

The positie finnes are five; *Swearing, Lying, Killing, Stealing, Whooring*; and euery of these aggrauated from two circumstances in the text. First from the eagernesſe and violence of their affection in the pursuit of them, for *They brake out. Perruperunt omnia & pagula, quibus contineri ſolent homines a peccando*; there was neither loue nor ſhame, neither awe of Gods maiesty, nor the dread of his punishments, that could reſtraine or keepe them backe, from giuing heade and

reines

reines vnto al bloudy and crying finnes. Secondly from the vninterrupted course and continued practise of their sinning, *Bloud touched bloud*, euery little cottage became *Aceldama*, a field of bloud. *Finis vnus peccati gradus futuri*, so loone as euer they had wearied themselues with one of these finnes, they posted with precipitant and winged haste, without all intermission of time vnto an other.

Thus sinne and sinne went hand in hand, and thus *Bloud touched bloud*.

The punishments for these finnes, which are heere liuely and emphatically described by diuers metaphors, are two. First the famine, where it is said, *The Land shall mourne*, as if he should thus haue saide: the people will

not mourne for themselves, therefore the earth ( though it bee senselesse ) shall mourne for them ; it shall mourne as *Rabel* mourned for her children, being robbed and stript, not onely of her fruits, but of her inhabitants also. The second is the sword, where it is said, *Every one shall bee cut off*: and both of these are further aggrauated, from the generallity and extent of the punishment ; which was to seize not onely vpon man who had sinned, but also vpon the beasts of the field, and the fowles of the heauen, and the fishes of the Sea, which last clause, that it should seize vpon the fishes of the Sea, doth most of all exaggerate the wrath of God against them : for euen in the great and generall deluge, when man for  
finne

sinne was swept away with the besome of desolation, the fishes were exempted from all punishment, as if they had beene a nation of an other world, who ha-ving no commerce nor society with man, were not tainted with the fluxe, and leprosie of his sinne, but now it seemes his wrath was hotter, in asmuch as hee threatens to make the fishes also partakers of mans punishment; not that hee purposed to catch the silly fishes in the net of his iudgements, but onely that by these Rhetoricall amplifications, he might more feelingly affect and mooue the hearts of the *Israelites*, both with some touch and feeling of their owne sinnes, and his punishments; thus you see into what an Ocean of all variety and choise of matter I am  
now

now ready to wade, both as fast as God shall giue mee assistance, and as farre as the time and your christian patience will permit; and first of the summons, which was the first thing I obserued in the accusation : *Heare the word of the Lord*, as if in fuller termes he should haue said.

You cannot chuse but know how carefully I haue sollicitied, how friendly I haue admonished, how powerfully I haue exhorted, how sincerely I haue instructed you in matters concerning God and your own peace, but my words haue perished in the aire, I haue spent my strength vpon you in vaine, and for nothing : For how little you haue profited, how backward you haue beene in hearkning, how slacke in performing, how cold  
in

in your zeale, how dead in your affection, how frozen in your obedience, the world can testifie vnto your face. I haue wooed you with loue, but you neuer regarded, I haue wooed you with teares, but you neuer sorrowed, I haue wooed you with promises of rewards, but you neuer beleeued; I haue shaken you with menaces and threats of death and bloud, but you neuer suspected that any of these euils would come vpon you: Mercie hath stood and knockt at your gates, but she hath beene repelled; Iudgement hath laide siege to the walls of your houses, but you haue not beene humbled; the silver trumpets of heauen, and the watchmen of *Israel*, haue rackt and stretched their voices, they haue filled their  
mouthes

mouthes with ruthfull *Elegies* so passionate, as might haue wrung a streame of teares from a heart of Iron ; but you haue laughed them to scorne, you haue esteemed their words but as an empty sound, and their persons as the refuse & vassals of the earth : wherefore we cease from henceforward to speake vnto you, wee will waste no more strength vpon you, but withall know, that the Lord will debate the matter with you himselſe : hee sees that his *Ambassadors* cannot preuaile by preaching mercy, theretore this dreadful Soueraigne will come himselſe to passe his iudgement ; vnto which iudgement by vertue of a commission from the Court of heauen, I warne and summon you, *Heare the word of the Lord.*

From



From whence issues this point of doctrine ; that if the Ministers of God, have long and long contended with a people, to worke their conuersion, and cannot preuaile, then will the Lord take the matter into his owne hand, and prosecute the cause with afflictions, and iudgement. For prooffe whereof you shall not neede to wade farre into the christall riuer of Gods booke. Stand but a while vpon the brink of this siluer streaming *Siloam*, and you will all confesse with *Archimedes*, as if your selues had beene downe in the water, *Ευρίχαμνι, Ευρίχαμνι*, wee haue found the proposition true, and the doctrine sound.

When God had opened the flood gates of his loue, first in the admirable worke of mans creation,

When the Preacher preuailes not, God beginnes himselfe,

creation, changing him from a little modell of slime, into a glorious substance: secondly, in the propagation of Man, increasing his seed as the starres of Heauen: thirdly in gracing Man with domination and soueraignie over all his creatures: fourthly, in crowning man with the highest perfection, and beautie of temporall delights. Thus purposing to win his affection, and to binde him for euer, to performe homage and due allegiance vnto him; but still perceiuing that these blessings made them grow rather wanton then thankfull, that they turned the dewe of his graces into a ranke pasture to fat themselues in sinne; that the oyle of his mercy made them more actiue, and nimble in feates of impietie, that the strength of his  
creatures

creatures made them more strong to giue head and raines to open rebellion in the end; Hee thus resolues against them in the sixt of Genesis, the third, *Loi adon ruchi. My spirit shall no longer strue with man*: which Text the Rabbins haue so foully mangled that it were but folly to relate their enforced expositions. I rather embrace the iudgement of *Luther*, and *Peter Martyr*, and then the sence is pregnant for our purpose: *My spirit shall no longer strue with man*; that is, I will not endure that my word should still bee preached in vaine vnto them: as if in more ample forme of words he had said, they might long since haue learned of *Methusalem* and of *Lamech*, and yet they haue some time and respit to learne of my seruauunt *Noah*,  
how

Gen. 6.3.

*Lutherus.  
P. Martyr.*

how to possess their soules in peace: but if they will not be reclaimed, then I will trouble my seruants no longer in wooing & soliciting them, but after the prefixed time of an hundred and twenty yeeres, I will come my selfe in the fiercenesse of my wrath with an *Alpheus*, and inundation of water in the one hand, and a besome of desolation in the other, to purge this *Augæa stabulum*, which is a harbour of their sinnes. Thus when *Noah* whom the spirit of God had stilled a Preacher of righteousness, had vsed his diuineſt, and most powerful Rhetorique, sometimes as a *Pericles*, thundering; sometimes as an *Apollos* powerfully perswading; sometimes like a *Demosthenes*, sweetly pleasing: sometimes like a learned *Tertul-*

lus

*Lot*, strongly conuincing the old world of disloyaltie vnto God, and yet all these painefull Sermons proued but like paper bul-  
lers shot against a brasen wall: then began the Iudge of all the world to stirre vp himselfe like a man of warre, to muster vp his sergeants of death, to discharge whole vollies of plagues so thick vpon them, that ere euer hee could bee brought to stay his hand from striking, the whole earth might haue complained and mourned with *Rahel*, that the greedy wombe, and belly of the sea had swallowed and entombed the carcasses of all her children in one day, Genesis 7.

Thus righteous *Lot* for many yeeres together wrastled with *Sodomie*, sometime like a sharpe

C Saryr

Satyr whetting his stile with  
bitter & rart *Iambicks* to dismay  
& grate their vnrelenting harts:  
sometimes sweetning his dis-  
course with hymnes of comfort,  
intermingling gracious promise  
of the ioyes of heauen: sometimes  
stealing into their harts & atten-  
tions by pleasing descants: and  
sometimes deadning & appalling  
their wanton countenance, by  
shewing them the vgly visage &  
frightful portraiture of their sin,  
by opening the doores & darke  
entries of hell; by exaggerating  
the wrath and fiercensse of a re-  
uenging God, by frequent and  
vehement ingemination of a spi-  
rituall *Caucasus*, wherein they  
should bee chained for euer like  
*Promethem*; of a Iudge before  
whom they should stand with  
feare, of a iudgement and sen-  
tence vnder which they should

sink with veter dispaire, of a hel &  
 a Tophet, wherein they should  
 fric, till eternitie it selfe should  
 haue a period, when thus he had  
 vexed and wearied his righteous  
 soule, and like a burning lampe  
 had wasted his marrow, and fat-  
 ties, with a sollicitous and tender  
 regard of their welfare, and yet  
 with all his labour could not pull  
 so much as one soule out of the  
 fire, with all his strength not  
 breake the heart of one sinner,  
 with the sling of *David* nor  
 wound the head of one *Goliath*:  
 with all the incharmory of God,  
 not so much as snape or eedle  
 the heate of one impietie. Then  
 the Lord began to buckler, and  
 ioyne forces with them himselfe  
 to draw a sword like the sword  
 of *Saul* or of *Gedeon*, which neuer  
 returned empty from the blood

Gen. 19. 24

of the slaine, and the fat of the mighty, hee parlied but a while with the cloudes of Heauen, and they without demurre of time vnited their forces, melted and resolued themselves into a sudden and violent storme, not of water, whose violence their sumptuous buildings might haue abated: but of fire, which is vnresistable, & that mixt with brimstone, which both encreased the heate, and made the torment more distastefull, Gen. 19. 24. Thus did *Moses* wrastle and combat with *Pharao*, sometimes charging him in the name of God to let Israel go: sometimes confounding him and his force-ers with miracles: sometimes striking him and his whole land with such vncloth, and sore diseases, as might either haue broken,

OF



or bowed a heart of yron and a face of brasse, but still he hardened his face like a stone, and would not perceiue, hee muffled his eyes like *Tamar*, and would not see, he made his conscience like a smooth pauement, whereon the heaviest iudgement which *Moses* thundered, the strangest miracles which hee wrought, the waightiest plagues which the rod of the Almighty inflicted, left no marke nor impression; the turning of all their water into blood could not wring one drop of water from his eyes; the common plague vpon all the beasts of the land could not kill one sinne in his heart, all the cold showers of haile could not abate or coole his beate and rage against the Israel of God, the sunnes draw-

ing of a blacke maske before her crimson face could not perswade him to plucke the visard from his crimson sinnes, the killing of the first borne in all the houses of Egypt, could not kill the strength of sin in this one Egyptian: and therefore when the Lord sawe that *Moses* was too weake a cumbarant for such a potentate, he tooke the cause into his owne hand, and plied him close with iudgements: first, daunting him with feare, and then opening the belly of the sea, which swallowed him aliue.

Exo. 14. 20

Exod. 14. 20.

Iere. 51. 9.

To this purpose hearke you how the Prophets complaint of *Babel*, Ierem. 51. 9. Wee would haue cured her, but shee would not be cured: come, let vs all forsake her. How many passionate

ser.

sermons may we thinke that the Prophets had made? How many feruent prayers had they tendered? How often had they knockt at the doores of their hearts by powerfull exhortations? How oftē had they knockt at the doores and windowes of heauen by supplications, before they would giue her ouer, or leaue her to her selfe to sinke or swimme? *Zwinglius* and *Hugo Cardinalis* make this place very strong to back the point in hand, it is (say they the appeale of all the Prophets to the court of heauen) *Cum enim inter Prophetas non esset, qui Babyloniū fastum comprimeret, eius ultio ad Dominum delata est.* When all the Balme in *Gilead* could not cure her, then they left her deplord and desperate to fall into the hands of

*Zuinnel.*  
*& Hugo.*

God, and when the tongues of his Propbers were wearied with crying, and their soules fainted and failed with labouring, and their spirits groined being eue tired with wooing & entreating, and for all this she made this the burden of her song, *Nolo sanari*, I will not bee healed: then the Lord called for *Medes & Persians* to bee the hammer wherewith hee might breake, for the Kings of *Armenia* and *Scythia* to bee the arrowes of his quiver, wherewith he might cleane, for *Cyrus* and *Darius* to bee his glistering sworde, wherewith hee meant to gash & slice their flesh, and to weede them man after man out of those *Elisian* fieldes, and *Hesperian* orchards, wherein they were planted. *Stephanus* in his Apologie for *Herodotus*, reports

*Stephan in  
apolog. pro.  
Herodoto.*

ports of *Tamberlane* that warlike  
*Scythian*, that whensoever he be-  
sieged a citie, he first displayed a  
white flag in token of mercy; the  
next day a red flag, menacing and  
threatning blood; the third day  
a blacke flag, the messenger, and  
ensigne of death, a right parallel  
with the method vsed heere by  
God himselfe: his white flag, I  
call those bands of loue, those  
conditions of peace, which God  
is faine to entreate at the hands  
of sinners: his red flag of corre-  
ction, I call those grating corra-  
sives, & astonishing iudgements,  
with which the Ministers of God  
so often vse to breake the hearts  
of such men, as with *Ionas* haue  
suffered themselves to be surpris-  
ed with a lethargie of sinne, and  
when Gods herarlds haue worn  
themselves out of breath with  
long

long displaying the two flags, & cannot preuaile; then the Coroneell himfelfe, whose chariot is the winde, takes the blacke flag into his owne hand, hems and wals them round with feares and terrours, hee giues his sworde a charge to cate vp the flesh, and his arrows a charge to drinke vp their blood, and his iron-rod a charge to breake them like clay, and the starres a charge to fight with them as they did with *Sifera*, and the earth a charge to fwallow them as it did *Korah*, & death a charge to mow them down like grasse; til there should not remaine one man aliue to bury another.

Which one point, will bee our guide to three heauenly meditations; and euery one of these a fouerainge remedie, and antidote

dote against some sinne. The first, a wound and terrour to the heart and conscience of all such as make a skoffe and a iest at the threatning, which the Ministers of God denounce against them for their sins. For doth the Preacher tell the adulterer that hee shall neuer see the kingdome of God, and will not he yet leaue of his dallying? doeth hee tell the oppressing Landlord, and the Vsurer that they shall neuer looke God in the face with comfort, & will they not yet leaue off their grinding? doeth hee tell the vnconscionable Lawyer, that the Lord is angry with him for his needlesse demurres, for suffering poore country clients to pleade so long at the barre, till the boxe goe with all the gaines, and will he yet spin out the suite so long,  
till

Vse 1.

M.B.

till the client want weft to be-  
ftow vpon him? doeth the Prea-  
cher tel the generous and noble  
buds of this Land, that your  
profane & obfcene Stageplaies  
doe proue the inextinguiſhable ſtaine  
and diſhonour of this famous  
Citie, the noyſome wormes,  
that canker, and blaſt all hope of  
grace and goodneſſe in the bloſ-  
ſoms, that they doe ſo weaken &  
emmaculate all the ſeeds of ho-  
lineſſe by a ſlye and bewitching  
inſinuation, that whereas they  
are planted in theſe nurseries of  
the Law, to be fitted & enabled  
for the publike good, and for the  
continuance of the glory, and  
happineſſe of this kingdome;  
they licentiouſly diſſolue into  
vngodly and wanton pleaſures,  
and then all hope of their euer  
doing good, cyther vnto God,

or



or vnto his Church, or vnto  
their countrey, melteth as the  
Ice before the fire; and floweth  
away as vnprofitable waters: and  
will they not yet cease to flocke  
vnto such wanton Theaters, and  
thereto spend their goods to no  
other purpose but to set their  
owne lustes on fire, to vphold  
Schools of lewdnesse and of  
sinne, to maintaine men of a cor-  
rupt life, and dissolute behauior  
in a calling no way warranted  
from God. Let all these cast eye  
vpon the doctrine which I haue  
deliuered, and it will let them  
know, that if they refuse to be re-  
claimed from this trade of sinne  
by the mouth of the Preacher;  
then the Lord will make it his  
owne quarrell, and whatsoeuer  
the Preacher hath threatned out  
of his booke, the Lord will re-  
pay

pay it seuen fold into their bow-  
somes.

2

Secondly, this point discer-  
ies the infinite and boundlesse mer-  
cy of God, who often shewes  
vs his loue; but takes neither  
string nor arrow into his hand;  
who will neuer beginne to chide  
till first by the mouth of the  
preacher hee haue moued vs  
with loue; neuer strike gill first  
by the mouth of the preacher he  
haue shaken his rodde ouer our  
heads; neuer beginne to leaue  
his men of warre till first by the  
mouth of the preacher; hee haue  
entreated and offered conditi-  
ons of peace; neuer spoile be-  
fore he hath often spared; neuer  
smite till hee haue often cited;  
neuer condemne till he haue of-  
ten and often conuicted; that  
man might bee left without ex-  
cuse,

cuse, and renew no Plea of false imprisonment.

Thirdly, this Doctrine is a wholesome caueat for all the inhabitants of this land, to yeelde obedience to the Preachers exhortation, and by repentance to conclude a present peace with God; before the Lord bee so highly incensed, as to send out a prohibition, to make his Ministers sutceale from entreating, that himselfe may ioine issue in the Court, and wage the lawe himselfe, that where Preacher cannot preuaile by intreating, himselfe will preuaile by commanding your confusion. You are at this day and long have beene, the astonishment and wonderment of all the world. God hath opened the windows of heauen wider, and offered more

more grace vnto you, by the preaching of the word, then to all the Nations vnder the canopy and roote of heauen. He hath sent his messengers the Prophets, like *Nahs* Doue, with e- uery one an Olibe branch of peace in his mouth, to begge, and purchase a diuorſe betwixt you and your finnes: hee hath sent his messengers the Angels, with their swords halfe drawen, to winne your affection, and to winnow and sift all the branne, I meane vngodlinesſe and profaneneſſe from amongst you. What meanes could the Lord haue vſed for your conuerſion that hee hath not already vſed? ſo that if you ſtill perſiſt in your gray and ancient finnes: if the Preacher thunder, and you not mooued: if the Preacher be- ſeech,

speech, and you not touched: if the Preacher threaten, and you not humbled: know this for certainty, that ere long, the ancient of daies will harrow vp your flesh, and plow vp your skinne, and spend vpon you all the plagues and bitches of Egypt: till you be turned like *Sodom*, into a fenne, like *Babylon*, into a cabbie for Dragons and Ostriches, and like *Mash* into a prey and plaine, *Et barbarus has segetes*, this fruitfull *Canaan* and this little *Nation* wherein wee are planted, bee giuen for a possession vnto strangers. Think not that hee forgets you because it is long before hee strikes. *Hannibal* had no reason to thinke *Fabius* a dastard, because he was slow in marching, nor that besieged City in *Curtius*, to call *Alexander* a coward, because hee was more ready to shew his clemency in sauing them aliue, then his man-

D

hood

*Plutar. in vita  
Fabius*

hood in conquering of them. And so from the *Summons*, *Heare*, I should passe to the parties summoned, the children of Israel, but that my meditations are intercepted, and I am contented to take view of an other Doctrine by the way as I goe, offering it selfe vnto mee from these words, *The word of the Lord*, and is comprized in these tearmes.

The Preachers voice is Gods voice.  
Luke 10.

Isai. 2. 3.

Acts 10. 33.

1. Theff. 2. 13.

The voice of Gods Ministers, is not the voice of man but of God; backed and conuinced out of the tenth of *Luke*, *Et exini vni, ipse dicit*, *Hee that heareth you heareth mee*, and from the testimony both of Church, *Isaiah 2. 3. The word of God shall go forth of Ierusalem; and of Cornelius*, speaking thu. vnto *Peter*: *Wee are here assembled to heare the things, that are commanded thee of God*, *Acts 10. 33.* but most plainly by the mouth of *Paul*, *1. Theff. 2. 13. He receiued it not as the word of man, but as it is indeed*

indeede the word of God. Which point, will one day bee sure to rise vp in iudgement, against all such as openly despise, or but little regard, the Lords message. *Bone Deus in que nos tempora reseruasti?* Into what a miserable time are wee fallen, when each craftie *Achitaphel* shall haue attendance when hee speaketh? and euery fillable of his discourse, as if it were penned at *Delphos*, shal passe currant through the world for an Oracle.? when euery histrionicall *Orpheus* shall be able to draw stones and towers after him when hee aftereth? when euery proud *Herod*, who hath nothing in him to commend him, but his gaudy attire, shall yet haue all the applause, and his words accounted as the voice of God not of man? *Vox illa hominem non sonat*: but for *Esay*, hee may speake till hee bee hoarse, who will beleue him? hee

Vlc.

2. Cor 12.

may lift vp his voice like a trumpet, who will heare him? *Dauid* may play sweetly vpon his instrument of ten strings, and the Preacher descant heauenly on the tenne commandements, and yet who is inamored with the melody of the one? or reformed according to the other? *Paul* may bee rapt into the highest heauen, preach nothing but saluation, slippe not a phrase, which is not sweetly entered with heauenly eloquence, paue them the rediest way to those ioies which are vnspcakable, yea euen thrust this *Ariadnes* threed into their hands; few or none that will regard him. Thus are Gods Heraulds, esteemed no better then *Cassandras* Prophecies; his Ambassadors worse then *Iustinians* Orators, *καθημερον εἰς ἡμεραν*, such members as the world might wel want, the refuse of men. Question but a word



word with those despisers, and all the Apologie they pretend, all the rubbe they make, is the badde and corrupt life of many Preachers: this is it that makes them refuse to heare, and puts them out of all conceit with the message they deliuer. I hope I shall driue them from this hold, and satisfie their obiection, with a word. Know then, that when thou settest foote within the doore of Gods house, thy intent and purpose should be, to haue thy sinnes opened, thy maladies cured, to take spirituall physicke, for the remedy of some languishing disease, which would eate vp thy soule. Wilt thou then bee so wilfull, as refuse the soueraigne medicines, because thy Physition is lick of the same disease that thou art? Wilt not thou bee cured by this Physition, because the Physition cannot cure himselfe? What wold

God haue said to *Noah*, if hee had refused to saue himself in the Arke, because the men that made the Arke for him, were drowned themselves? Will not you goe on the readiest way to heauen, because he that is your guide and Pilot runnes counter himselfe? What? though the water it selfe bee not so cleane, as thou wouldest haue it, yet will it purge and cleanse thee: and what? though sometimes the life of the preacher bee not so spotlesse, as it might be wished, yet the message which he bringeth, the word which hee preacheth, the way which hee pointerth out, is the way of life; be his life neuer so wicked, his heart neuer so foule within him, the words which hee hath vttered, will be sufficient to cast and condemne thee at the last day.

1. King. 17.

Wee reade, in the 1. *Kings* 17. that *Elijah* was well contented to  
be

be fed and nourished by the mouth  
 of Rauens ; birds as rauenous and  
 vncleane as any other ; whereas  
 God could haue fedde him, by the  
 mouthes of farre cleaner birds. A  
 good cauate for vs, ( saith *Stella*  
 vpon the tenth of *Luke* ) neuer to  
 refuse the foode and diet of our  
 soules, though the vessels wherein  
 it is carried, bee both vn sanctified  
 and vncleane. The Rauens were  
 vncleane birds, but the meate which  
 they brought was wholesome; and  
 the case beeing all one, why should  
 a man refuse the glad tidings of sal-  
 uation ? or stoppe his eares at the  
 voice of the skilfull charmer, be-  
 cause the messenger that brings the  
 tidings, is ouertaken with some  
 knowen sinne ? or because hee that  
 charmeth, stancheth not the issue  
 of his owne corruption ? I might  
 enlarge the point both from Saint  
*Augustine*, in his 4. Booke and 4.

*Stella* vpon  
*Luke* 10.

*August* cont.  
*Donat*. li. 4. c. 4.

Bern. in Cant.  
Serm. 66.

Exod. 16. 8.

1. Theff. 4. 8.

Act. 5. 4.

Chapter against the *Donatists*; and from Saint *Bernard* in his 66. Sermon upon the *Canticles*: But I remember, that I haue farre to goe and little time to spend: wherefore I onely adde this short caution, and proceede. Beware you murmur not against the preacher of the word, lest it bee iustly saide to you, as *Moses* said to *Israel*: *Non est murmur contra nos; sed contra Deum*: Your murmur is not against vs, but against the Lord, *Exod. 16. 8.* Despise not him that preacheth the word, least it be saide vnto you, as *Paul* told his *Thessalonians*: *non despicitis ad hominem sed ad Christum*, you despise not man but God, *1. Theffalon. 4. 8.* Deale not fraudulently with him that hath a charge of thy soule, lest it be said vnto you as it was to *Ananias* and *Saphira*; you haue not dealt wickedly with man, but with God, *Act. 5. 4.* And so I come to the parties

parties heere summoned, to heare the word, *The children of Israel.*

By *Israel* (saith *Zanchius*) we are especially to vnderstand, those ten Tribes, which revolted in *Ieroboams* time, from the regiment of *Iudaa*, and our Prophet stiles them not barely *Israel*, as *Iunius & Tremelius* render it: but *Bene Israël*, *Israëlis filij*, sons of *Israel*, who was mighty with God, meaning to put them in minde of their fathers vertues, that this comemoratiue might bee an argument to bring them home to their fathers footsteps, and to aggrauate their shame, that hauing so religious parents, themselues proued such notorious and shamelesse Apostataes, from whence amongst others, I haue made choise of this note.

Good and vertuous children be loth to depart from the good example of their parents: so we read of

Good children must follow their fathers vertues.

1 King. 22.

2 King. 18.

2 Chro. 34.

1 Thes. 1. 6.

Jerem 33.  
Mai. 51. 2.

of *Iehosaphat*, that hee made it his care to walke in the steps of *Asa* his father, the first of kings at the 22. of *Ezekiah*, that hee walked in the same steps that *Dauid* his father had done, 2. *Kin.* 18. 3. of *Iosiah* that he turned, neither to the right hand nor to the left, but walked precisely in the way of his father. 2. *Chronicles* 34. this was a high commendation that *Paul* gaue the *Thessalonians*, 1. *Thes.* 1. 6.

And a commendation, which God gaue the *Rechabites*, promising that hee would crowne them with a hopefull posteritie, because they followed the godly example of their father: verily *Ionadab* the sonne of *Rechab* shall not want a man to stand before mee for euer, *Ierm* 33. and *Iay* 51. 2. God thus speakes to Israel, consider *Abraham* your father, & *Sarah* that bare you, they were zealous of my glory,

ry, be not you so colde. These were burning and shining lampes, be not you like blacke cloudes, and emblemes of darkenesse. *Abraham* refused not to sacrifice his sonne: looke on him, and refuse not to sacrifice thy sinne, and vncleane affections. *Sarah* obeyed *Abraham*, and called him Lord, and Israel thou art Gods spouse, therefore obey thy God, and worship him as Lord only: which vertuous imitation, not onely Christians but heathens haue embraced. *Scipio Africanus* accounted it no small disparagment for him to walke one foot awry, from that course of life which *Cyrus* in *Zenophon* had gone before him. It was the height of *Cæsars* glory to walke in the steps of *Alexander*, of *Selymus* the turkish Emperour, to walke in the steps of *Cæsar*; and of the Arabians, to imitate the life and profession of their fathers: as

*Strabo*

*Scipio Africanus.*

*Cæsar.*

*Selymus Turc. imperat.*

*Strabo lib. 16.*  
*Sabel. lib. 6.*  
*exempl. cap. 1.*

Vlc.

Numb. 25.

Luke 7. 5.

1. Sam. 25.

*Strabo* in his sixteenth booke, and out of him *Sabellicus* in his sixt booke of Examples, and first Chapter.

Which point, should be a good encouragement for all sorts of men, to make themselves rich in the workes of mercy, as their forefathers haue done, an encouragemēt for Princes to follow the example of *Phineas*, to bee zealous for the Lords sake, *Numb. 25.* an encouragement for states and potentates, to follow the example of the good Centurion, in shewing their loue vnto this nation, and building vp the Church of God, *Luke 7. 5.* an encouragement for Ladies and matrons, to follow the example of *Abigail*, to encourage and relieue al such as fight the Lords battell, 1. *Sams, 25.* an encouragement for reuerend Bishops, to follow the example of good *Elisba*, in providing for



for the Prophets, the 2. of kings 6. 2.Kings 6.  
 an encouragement for Iudges, to  
 follow the example of *Othniel*, in  
 saving & sheilding the poore and  
 impotent from the yoke and serui-  
 tude of greater personages, *Iudges*  
 3.9. an encouragement for Law-  
 yers to follow the good example of  
*Elias*, in standing vp to pleade the  
 Lodes cause against all the fauo-  
 rites of *Babylon*, 1.Kings 18. 1 King.18.  
 an encouragement for rich and wealthy  
 citizens, to follow the example of  
*Zachens*, in opening the bowels of  
 their compassion to the afflicted  
 members of Christ Iesus, *Luke* 19. Luke 19.8.  
 8. an encouragement for Courti-  
 ers, to follow the example of *Nehe-*  
*miah*, in redressing their contempt  
 of Gods sabboth, *Nehem.* 13.22. Nehem.13.22  
 an encouragement for all men, of  
 all estates and conditions, that if  
 they haue found & espied in their  
 parents, or other holy men, of pre-  
 cedent.

*Phs. in visa  
Alexan.*

*Isaiah 2.6.*

cedent ages, any one vertue that was eminent; any one gift that was commendable, any part or qualitie that was admirable, and excellent, that they should affect and imitate: but alas, it is now the open shame of our land, & a scarre in the face of our Gentry, that they are become such as *Plutarch* taxed in the life of *Alexander*, more ready to imitate his foule deformities, then his valiant attempts; or *Platoes* crooked shoulders, sooner then his diuine discourses, or *Aristotles* flaundering speeches, sooner then his profoundnesse, and depth of reason; and instead of imitating their ancient vertues, they imitate nothing but new & quaint deuises. They are full of strange children, sayd the Prophet *Isay*, 2.6. which place if I might be bold to allegorize, or follow our English marginall, I would call their strange children, their strange deuises;

deuises; their brain sicke imitation of the phantasticall outside, and inward corruption of all nations. Is it not a wonder to thinke that the world should become to the age of almost six thousand yeares and yet be still in childbed? and euery mo-  
neth in travell of new fashions? new sinnes? new vanities? of all things newe, saue onely of the new man? and the old man is in such request with her, that the world is ready to say with the yong man in the Gospell, whom Christ would haue had to follow him, that shee will indeed follow him, but first she must goe bury her father, she hath an old man at home, that is not yet dead; an olde man, the old *Adam*, the man of sinne is yet alieue within her, till he be dead, there is no following of Christ.

O the shame of this world, that men honourable and worshipfull  
mon by

\* \*

by descent, Christians by profession, their fathers ioy, and their countreyes hope, should ieruilly yeeld, to follow the fashions of all countries in their folles: thy attire in the beginning was giuen thee only for a couer to hide thy shame, and therefore when thou followest moe fashions then all other people, thou proclaimest it to the world, that thou hast more sinne to hide, more shame to couer, then all the nations of the world besides. In the *Italian* fashion, thou hidest the *Italians* sinne: in the *Turkish*, thou hidest the *Turkish* shame: in the *Spanish*, thou hidest the *Spanish* sinne: and in the *French* fashion, thou hidest the *Frenchmens* shame: for thy attire was giuen thee only to couer thy shame: but I haue small hope to preuaile, the sinne is so ancient. I will therefore spare my further paines in this point, and proceed from

from the summons, & arraignment to the occasion thereof; the deciding of a controuersie, which one clause containes, both the plaintiffe which is God, and the defendante, Israel: what? a controuersie with Israel? the Vine which his owne right hand had planted? with Israel? the people which he honoured: with Israel? the ionne whom hee adopted, and loued more tenderly then all the nations of the earth beside: and hath God a controuersie to decide with thee? then this obseruation meets me by the way.

That no citie, or people is so graced with priuiledge, so crowned with blessings, so beloued of God, but sinne will set God and them at variance, make heauen their aduersarie, and hazard the racing and ruinating, both of state and gouernment, that common weales, and kingdomes haue a periole, let

No nation  
can stand vnder the burden of sinne.

E

Athens

Plato & Pi-  
thagoras,  
Bodin in 6.  
meth. Arist. 5.  
Polit. 12.  
Copernicus.  
Cardanus.

*Athens*, and *Sparta*, and *Babylon*, and  
*Troy*, and *Ninie*, and *Carthage*, bee  
witnesses who haue at this day no  
other defence, but paper walles to  
keepe their memories: but what  
haue beene the cause of these sub-  
versions, the most are ignorant.  
The *Epicure* ascribes it vnto for-  
tune, the *Stoike* to destinie, *Plato* &  
*Pythagoras* and *Bodin* in the sixt of  
his *Methods* vnto number, *Aristo-  
tle* in the fift of his *Politickes*, at  
the twelfth, to a *Symmetry* and dis-  
proportion in the members. *Coper-  
nicus* to the motion of the Center,  
of his imaginary excentricke circle,  
*Cardanus* and the most part of *A-  
strologians* to *Starres* and *Planets*,  
but all these haue onely groped in  
the darkenesse, and being misled by  
an *Ignis fatuus*, haue suppoed with  
*Ixion* in the fable, they had found  
the true *Tuno*, the brightest and  
the cleereest truth, when it proved  
but

but a cloud of palpable darkeness; for if wee consult with the Oracles of God, we shall finde that sinne is the onely cause why God falls out with his dearest children, why hee turnes cities into ashes, ruines states, and makes kingdomes, but *Ludibria fortune*, euerlasting monuments of desolation: the Scriptures are so pregnant in this argument, that the shallowest nouice may runne and reade abundant testimonies: aske of *Ierusalem*, and she can witnesse that this doctrine is too true, she wil not sticke to tell you what she was, and whither shee is fallen, perhappes in these mournfull tearmes, I was the Vine which God had planted with his hand, and watered with the dew of heauen: I was the citie of the great King, the Tabernacle of the most high, I could once haue said with *Niobe* in the *Port*, *Sun felix*, I shall

Lament. 1. 8.

Lament. 3. 15.

1 Kings 14.

2. Kings 25.

neuer haue cause to mourne; but  
 hearken you now how shee hath  
 changed her tune, & the Epilogue  
 of her pleasing-song hath proued  
 this dolefull Elegie, I sinned grie-  
 uously, therefore am I in derision,  
*Lament. 1. 8.* I sinned with a high  
 hand, therefore hath he filled mee  
 with bitternesse, and made mee  
 drunke with Wormewood, *Lamen.*  
*3. 15.* I was sicke from the sole of  
 my foot to the crowne of my head,  
 and I had not a man to stand in the  
 gap to stop the sword of the Al-  
 mighty, therefore once was I rob-  
 bed by *Shishack* king of Egypt, *1.*  
*Kings 14.* and now am I vtterly  
 sackt by the King of *Babel*, *2. Kin.*  
*25.* Inquire of *Sodome* and she will  
 tell you that shee was once as faire  
 as the Garden of *Eden*, and as plea-  
 sant as the valley of Egypt, as thou  
 goest vnto *Zoar* of *Babylon*, and she  
 will tell you, that she was once the  
 Emperesse



Empresse of all the earth, the pride  
and beautie of *Chaldea*, of *Iericho*,  
and *Iosephus* will tell vs in his first  
Booke, *De bello Iudaico*, that it  
was a citie of Palme trees, whose  
beautie might haue commaunded  
immortall memory, but God be-  
came an enemy to *Sodome*.

*Ioseph. de bello  
Iudaico. lib. 5.*

By reason of her vncleannes, and  
an enemy to *Babylon*, by reason of  
her pride, and an enemy to all the  
kingdomes of *Canaan*, because they  
were abettors and maintainers of  
all varietie of sinnes, so that they  
may all shake hands, and sing in or-  
der this dolesfull madrigall, *Sodome*  
may thus begin, and say, My wan-  
tonnesse set God and mee at vari-  
ance, therefore am I burned to a-  
shes, and tortured into a stinking  
fenne, *Gen. 19. 25.* and *Babylon* may  
answere thus, my pride set God and  
me at variance, therefore are my  
pallaces made dennes for Dra-

*Gen. 19. 25.*

Isai. 13. 21.

Hosea 2. 3.

gons, *Isay* 13. 21. and *Canaan* may  
 make vp the comfort thus, My  
 grosse Idolatrie set God and me at  
 variance, therefore hath hee stript  
 me naked, *Hosea* 2. 3. Were it need-  
 full I would tell you of the Chur-  
 ches of *Corinth*, *Galatia*, *Philippi*,  
*Ephesus*, *Smyrna*, *Nice*, *Laodicea*,  
*Antiochia*, *Constantinople*, of all the  
 Easterne and *African* Churches,  
 once like so many watered Gar-  
 dens, moistned with all the fruitfull  
 showers and dew of heauen, while  
 other places of the world remain-  
 ed, like the mountaines of *Gilboa*,  
 whereon there fell neither dew nor  
 raine, they were watered like the  
 fleece of *Gideon*, while the earth  
 was drie round about them, but  
 since they haue started aside, like the  
 men of *Ephraim*, they haue beene  
 settled vpon the Lees with *Moab*,  
 they haue plowed *Aceldama*, a field  
 of blood, and sown iniquitie;  
 there-

therefore had the Lord along suite  
and controuerse with them, but in  
the end wiped out their names, dis-  
carded their Idoles, gaue their  
land to bee inhabited by *Ziim* and  
*Ochim*, Turkes and Infidels.

And if euer then, would God,  
that at this time and in this point,  
my voice were like the voice of  
some thundring *Pericles*, and my  
penne iron, and my sides brasse, &  
my speech powerfull, and my prai-  
ers effectuall to rent, and moue  
the hearts of those, who by their  
outragious sinnes make God fall  
out with vs, and egerly importune  
the Iudge of all the world to de-  
nounce a doome of death and de-  
solation vpon this Land; as hee  
hath done vpon those cities which  
wee mentioned. The world can  
tell that of all the Trees in the  
Garden we are the Vine, amongst  
all the varieties of flowers, we are

Vse.

the Lillies and the Rose, amongst all cities wee haue *Ierusalem*; amongst all the Princes wee onely had a *Deborah*, and wee haue a *Dauid*; amongst all the Prophers of the Lord, we haue the most reuerend *Elishaes*; amongst all the nurceries and springs of learning, wee haue the most famous *Naioths*, we are they, vppon whose heads the *Cataractes* of heaven haue beene opened, that wee might fill our selues with that Manna which might long since haue wiped out the blacke spots and stainses of sin, which are the characters of hell: these are our high and rich prerogatiues, wherein vvee may outvie the felicitie and pride of forraine nations. But will this summers gleane of our prosperitie, neuer be overshadowed? Will our Sunne neuer stoope belowv the Horizon? yet (beloued) vvee harbour such  
armies

armies and bands of sinnes, we are in league and compact with such prodigious vices; we take part with Mammon against God, when wee wedde our affections to the world like *Demas*; we take part with *Baal* against God, when we are contented to winke at our Recusants, and the Calues which are erected in *Dan*, and *Bethel*; we take part with the flesh against God, when wee yeeld our bodies which should be Temples of holinesse, to be defiled with filthy Strumpets; wee take part with all the powers of darknesse against God, and our owne soules, when wee are content to spend our goods, bestow our time, waste and consume our bodies, in rearing a *Babel* with the one hand, wherein we shall sport our selues a while, though with the other we be digging vp a hell and a *Topher*, wherein without repentance, wee fry

fry for euer: thus haue wee flowered  
in the face of the blessed Trinity,  
who neuer did vs wrong; we haue  
dared our God vnto his face; our  
whole Land beginnes to swarme  
with sinnes, as thicke as *Egypt* did  
with frogs; we are already growen  
so farre, and yet wee are going so  
fast, that a man would thinke, that  
many of vs did at this day contend  
and strine, who should out-strippe  
an other, and be foremost in hell.

What then can wee expect, but  
that God whom we haue constrain-  
ed to be our enemy, should begin  
to make furrowes in our backes, to  
strike our heads with giddinesse,  
our faces with palenesse; to call a-  
gain for an inuincible Armado,  
like to that of 88. for a new powder  
plot of *Italian Doegs*, that our Land  
may be a prey, vnto those that seek  
our lines; suffer our Churches to  
be turned into Manors, & the hou-  
ses

ses of the Prophets be laide on ruinous heapes : this and no other, will bee the decision and finall determination, of that controuersie betweene God and this Land, vnlesse by a flood of teares wee canne stoppe the way; vnlesse by speedy repentance, wee can dull the edge of his sword that is ready drawen, and slacke the strings of his bowe, that is already bent for our destruction, the most secret plots and treasonable conspiracies, that are wrought against vs are not halfe so dangerous, the nefarious proiects of all the Iesuites in the world, (though their heads be the richest shops that the Diuell hath for deuiling of bloody attempts) are not halfe so powerfull, all the stratagems, the gunshot, and the powder that hell can helpe them to, are not so forceable, nor so likely to interrupt the peace and happinesse of  
our

our state and kingdome, as our owne finnes are, these onely ( our finnes I meane ) are the enemies that are most like to ring our knels and proclaime our funerals; these onely ( our finnes I meane ) are the *Edomites*, which are most like to make a short cutte in our peace, to set a sudden stoppe and period to our prosperity, to make a cracke in our hope, to alter the gracious aspect of the heavens, to stint the influence of Gods gracious fauor, to procure our woe, and to giue our whole state, our whole kingdome, a blowe that can neuer bee healed: giue mee leaue therefore for closure of the point, to exhort you ( Right Honourable ) and all the rest, in the name of God, now at last to bethinke your selues of some remedy: God hath put a sword of authority in your hand, for no other purpose but to strike

2110

at



at sinne; if yet you suffer it to rust  
in the sheath, ( I am not afraid to  
tell you ) that either you are afraid  
to quarrell with sinne, or else you  
beare it some good will your selfe,  
or else you haue but malt hearts,  
and white liuers, and cold consti-  
tutions, ready to faint and shrinke  
in the Lords cause; and so by your  
meanes sinne shall haue a continu-  
all spring, no Autumne, not one  
leafe of it fall, but our Land shall  
feele a continuall Autumne and  
falling from its ancient glory, but  
see no spring; and a continual win-  
ter, vexed with the stormes and  
shewes of heauens displeasure,  
but neuer see nor feele the warm-  
nesse of summer: strike then at the  
root of sinne, for sinne striketh at  
the root, and shaketh the founda-  
tion of our Land; but if our reue-  
rend Iudges suffer him that sitteth  
vpon the bench, to wrong him  
that

that standeth below the barre waiting for iustice; then let him know that hee maintaines a sinne, and then we all know, that hee doth his best to ruinate our Land; if the Gentry grow rich and potent by turning tenants out of doores, by depopulation, by clipping or selling the Leuites portion, then let them know, that they maintaine a sinne, and then wee all know, they do their best to ruinate this Land: if Merchants and men of trade, grow rich and powerfull by fraude and cheating, these also be vnderminers of our State, they do their best to ruinate this Land: Good Lord what wil become of vs, when foule sinnes in this City become rich professions, and yet they are the Mothes that are eating, they are the Cankers that are fretting, they are the Vermine that are vndermining both our Church and King-

Kingdome. The summe of all is this, if wee continue in our ancient course and trade of sinne, it is as sure as if God had sealed it, we shal be either made a prey vnto our enemies, or haue our flesh so full of Gods poysoned arrowes, that it were better for vs to die then to liue : let it then be our ioint and and greatest care, to empty our houles, to cleanse our streets, to weede the cockle and darnell out of this Land, that God may bee pleased long and long, to continue his true religion, our peerelesse King, and this little Kingdome, in peace and happinesse. Remember what I say, and I say it againe ; Let it be your care (Right Honourable) to strike at the roote of sinne in the City ; let our reuerend Iudges strike at the roote of sinne in the courts, on their benches, in their circuires ; let my

my Brethren of the Ministry, strike at the roote of sinne in their charges; let every man that cares for *Sion*, that loues our Nation, that fauors Religion, that wilheth the glory of our Lord to bee immortall, that hath a true *English* and a Christian heart, sling one stone at the face, make one wound in the forehead of sinne; and I beseech God that the heauens may give you good successe, and that the Lord may bee with you, all you valiant men: and so I should come somewhat to the particukar crimes whereof *Israel* is accused.

Neglect of  
duties enioyn-  
ed is no  
small sinne.

All which finnes are reduceable to two heads: some are priuatiue in the first, viz. want of mercy, &c. some positie in the second verse, viz. Swearing, &c. But before I aduenture this maine Ocean, obserue by the way, that the neglect of a duty commanded, displeaseth God

God as well, as the committing of  
 sinnes prohibited; seeing this con-  
 trouerlie betwixt God and *Israel*,  
 arose not onely from the positive  
 sinnes, wherein they committed  
 things forbidden, but from the  
 priuative also, wherein they were  
 carelesse of duties enioyned: God  
 cursed *Meroz*, not for fighting a-  
 gainst the people of God, but be-  
 cause they did not assist them a-  
 gainst the mighty, *Iudg. 5. 23. Diues*  
 fryed in hell, not for robbing, but  
 for not relieuing *Lazarus*, *Luk. 16.*  
 The vnprofitable seruant, was cast  
 into vetter darknesse,  
 not for spending, but for not be-  
 stowing his masters tallent. The  
 five foolish Virgins were shut out  
 of doores, not for abuse in wasting,  
 but for wanting of Oile. And the  
 wicked shall bee condemned at the  
 last day, not for reauing the meate  
 from the hungry, but for not feed-  
 ing

*Iudg. 5. 23.*

*Luk. 16.*

Mat. 25.

ing them, not only for dislodging the stranger; but for not entertaining him, not onely for stripping the naked out of his clothes, but for not clothing him, not onely for wronging the sicke and comfortlesse, but for not visiting, and for not comforting of him, *Math. 25.* Vice and Vertue are contraries which want a *Medium*, and therefore the absence of the one in *subiecto capaci*, argues the presence of the other; so that if wee bee destitute of vertue, then are wee attended with troopes of vices: if our houses be cleane swept and empty of spirituall graces, then they are convenient lodgings for vncleane spirits; if wee bee not graced with knowledge, then are wee musled and blinded with ignorance; if voide of faith, we are clothed with infidelity; if once wee giue ouer doing good, then wee prostitute  
our

our selues to all vngodlinesse; and therefore the neglect of a duty which is enioyned, beeing alwaies accompanied with some blots and scarres of fouler sinnes, is sufficient matter both of inditement and of iudgement, whensoever the Lord shall summon vs to appeare before him.

A speciall cauate for vs, not with simple Ideots to blesse our selues, because wee are harmelesse and doe no man wrong; or because wee are not tainted with the continuall flux or bloody issue of such sinnes as would make vs odious in the world; or because wee breake not with violence, into the outward act of such sinnes as are monstrous, and deserue the censure of the law. For God hath not onely forbidden the euill, but commanded the good: what if thou steale not from thy brother? yet if thou

Vse 1.

open not thy hand to succour him,  
thou art a robber : what if thou  
doest neither lie nor sweare ? yet if  
thou make not thy mouth a glori-  
ous Organ, and thy tongue a gol-  
den Trumpet, to preach and pro-  
claime his loue and mercy, thou  
art a deepe and a round offender :  
what if no man can condemne thee  
for any euill, yet vnlesse God and  
thy owne conscience shall com-  
mend thee for some good thou  
hast wrought , I tremble to tell  
thee how farre thou art from the  
kindome of God. The Iudge may  
not blesse himselfe in this, that hee  
neuer hindred the poore, for if he  
haue not furthered them , nor in  
this that hee neuer kindled suites  
and contentions, for if he haue not  
laboured to suppress and smother  
them, he hath but a disloyall heart,  
and the Lord will one day bee quit  
with him for it. The Landlord may  
not



not blesse himselfe in this, that hee neuer wrung nor gripte the bowels of his tenants, for if hee haue not succoured & protected them; nor in this, that he neuer wronged the Church, for if hee haue not propt and strengthened it, his zeale hath beene but cold, the Lord will one day be quits with him for that. The Pastor that hath the charge (I will not say the cure of soules (seeing many haue the charge, who neuer haue care of discharging their duties) may not blesse himselfe in this, that he neuer seduced his people out of the way, for if hee haue not painefully instructed them in the right way; nor in this, that he neuer did them wrong; for if hee haue not watched ouer them to do them good, their bloud shall be required at his hand, and the Lord will be quits with him for that. Let it bee the shame of those that sit in

darkenesse, and are proud of their ignorance ; to say they haue as good soules, and hope to bee saued as well as any, because they doe no man any harme ; but for vs who may sit all day long at the feete of some good *Gamaliel*, and euery houre of the day may heare some *Paul* preaching vnto vs ; not onely renounce the euill, but doe the good ; not onely cease to do euill, but learne to doe well ; not onely abiure carnall and sensuall delights, the huskes and mast whereon the worldling is like to snrfer ; but also make a couenant with our cies, that they sport themselues with looking onely vpon the beauty of heauen ; with our affections, to wed themselues onely to the ioyes of heauen : Bee couetous, I would haue thee so, so that thou couet no treasure but spirituall : bee ambitious, I would haue thee so, so thou affect

affect no honour but immortall;  
 renounce a kinde of peace, where-  
 in thou findest no peace of consci-  
 ence; discard all ioyes, wherein  
 thou seelest not the ioy of the holy  
 Ghost: *Hoc fac & uiues*, doe this  
 and thou shalt liue in the feare,  
 thou shalt dy in the fauour, thou  
 shalt rest in the peace, thou shalt  
 rise in the power of God the Fa-  
 ther, and helpe to make vp the  
 consoort, in singing of *Halleluiah*,  
*Halleluiah*, all glory, and honour, and  
 praise, and immortallity, bee ascribed  
 vnto the Lambe, and to him that sit-  
 teth vpon the Throne for euermore.  
 And now I am come without far-  
 ther defrauding of your expectati-  
 on, to the particular grieuances  
 whereof God complaines, and the  
 first of those is want of truth.

The Hebrew word *Emeth*, saith  
*Zanchius*, signifieth that kinde of  
 fidelity, which *Tully* called, *Disco-*

*rum conventionum constantiam*, and this truth sometimes respects the heart, and is called, simplicity and integrity, sometime the outward carriage in word or speech, and is called truth, sometime the works and actions, and then is called Iustice and vpight dealing, so that when the Lord chargeth them with want of truth, his meaning is, there was no integrity, or simplicity, in their hearts, therefore there was hypocrisie; no verity in their speeches, therefore lying; no iustice in their actions, therefore fraudulent and deceitfull dealing. I will wrappe vp all in this one conclusion.

First particular grievance.

All dissimulation in the heart, and lying in the tongue, and deceit in the outward action, betwixt man and man, makes God and man at oddes and variance. The first, which is dissimulation in the heart,

heart, proued from the example of *Ananias* and *Saphira*, why didst thou conceiue this in thy heart,

*Ex. viii. 21. Actes 5. 4.* The second which is lying in the tongue, excludes from heauen, *Apoc. 22.*

The last, which is deceit in the outward action, is condemned, *Leuit.*

19. dissimulation in the heart, is the badge and cognisance of such deplord wights as shall neuer see the face of God with comfort, *Iob*

13. 16. Lying in the tongue is the badge and cognisance of the children of the deuils getting, *Iohn*

8. 44. Deceit in the outward action is the badge and cognisance of him that despiseth his God: nay, of him that shall beare the wrath and vengeance of God, *1. Thessal. 4. 8.*

It is most true which *Syracedes* obserued, *Anima qua dissimulat, accelerat miseriam*, the soule that dissembleth increaseth his paine, *Ecclesi-*

*Actes 5. 4.*

*Apoc. 22.*

*Leuit. 19.*

*Iohn 8. 44.*

*1 Thes. 4. 8.*

Ecclesi. 2.  
Wisd. 1. 11.

Deut. 25.

Isai. 9. 16.

Jerem. 9. 3.

*clasticus* 2. and true which *Bernard* obserued out of *Wisedome*, *Os quod mentitur perdit animam*, the tongue that lieth, murthereth the soule, and true which *Moses* obserued, *Manus iniustitie*, the hand that dealeth falsely is abomination, *Deut. 25*. This is Gods inditement which you haue heard, wilt please you to heare the verdict which the Iury of the Prophets brings in against them.

*Isay* and *Jeremy* as fore-men in the name of all the rest, haue penned it thus, Euery one of them is an hypocrite and a dissembler, *Isa. 9. 16*. And *Jeremy* thus, they haue no courage for the trueth, *Jerem. 9. 3*. This is the verdict which the grand-Iury of greater Prophets haue brought against them, and the verdict of the petty-Iury, I meane the lesser Prophets, is the very same, registred by *Michah*, as

pro-

prolocutor for the rest, *There is none righteous amongst them, every man hunteth his brother with a net, Micah. 7. 2.* Thus the Iury hath found them guiltie: will you now heare how the law proceeds, when the Iudge passed this sentence, *Lying lips are abomination to the Lord, Prouerbs 12. 22.* He shewes he had a whip prepared for liars when he plagued *Ananias and Saphira, Acts* the fift: he shewed his loue to all dissemblers when hee dismissed all deceitfull dealers out of his house, *Psal. 101.* Hee shewed hee had a whip laid vp for all deceiuers, and the lightest of these is a doome too heauie for them to beare.

See then the eminent and apparant danger whereunto men of all estates wrest themselves, by renouncing and disuorcing of truth, they make a breach betwixt them and God that cannot bee closed, they

Micah. 7. 2.

Prou. 12. 22.

Psal. 101.

Vlc.

they sowe such seed of debate and contention betwixt them and God, as cannot bee covered; they challenge such a dreadfull warre betwixt them and God as will neuer be ended, till the sword of the almighty haue made it selfe weary, and the arrowes of God haue made themselues drunke, and death the axe of God haue surfatted it selfe with blood: and yet were there a priuie search to goe through each Meander and corner of the earth to seeke for truth; it would bee as hard to finde, as honesty was in *Athens*, when *Diogenes* sought it with a candle at noonetide, or goodnesse in *Ierusalem*, vwhen there was neither Priest nor people that executed iudgement, *Ierem. 5. 1.* *Terras Abraa reliquit*, trueth hath taken her selfe vnto her wings, she hath hid her selfe and will not bee found, send priuie search to all the shops,

*Ierem. 5. 1.*



shoppes of Merchants and men of Trade, and when you haue done your best you may write this vpon the doores; *Has ades Astraa reliquit*, Had truth bene one of our apprentices, vve should neuer haue sold our wares so deare, if wee had more trueths in our mouthes, wee should haue lesse money in our Coffers: send priuie search into our courts of Law, and when you haue done, you may write this vpon the Barre, *Has sedes Astraa reliquit*, trueth hath abated too much of our fees: we should haue beene but beggers if vve had not banisht it: send priuie search amongst our Statesmen, and when you haue done, you may write this vpon their gates for the world to reade, *Astraa & domus & Dominos reliquit*, in this house trueth resignes to pollicie, dissimulation is the ready way to rich preferment: send priuy


pruie search to seeke for trueth in the very Pulpit, which should bee the Arke of Trueth and custody of Gods sacred Oracles, and when you haue done, you may set this vpon many Churches and Pulpit doores, *Veritas exultat*, trueth is brought vnder hatches, either shee is ashamed or else shee dares not shew her head; whiles some for raking a litle profit, others for feare of mens displeasure, lowe pillowes vnder the elbowes of great personages, and suffer loud sinnes to escape like the adulteresse in the Gospell: because they are graeed vwith greatnes and authoritie. Seeing then our tradesmen sell trueth for coine, and our Lawyer for fees, and our Statesmen for preferment, and our Clergy to please a Patron, how can wee thinke that the Lord vwill not come to visit vs for these things, and his souie bee auenged  
on

on such a nation as this? What then remaines but that vve either call truethe home, vvhich wee haue banished by the law of *Ostracisme*, that it may be an apprentice to our Merchants and men of trade, a Conneller, and Sergeant at the Law, a retainer and pensioner to our men of state, and Visier to all the Clergie of the Land, or else looke every day for Gods arrest vpon vs; the heauens will not still retriue their iudgements, the sergeants of Gods wrath will not alwayes sleepe, all the vials which God holdeth in his hand are not full of balme and oyle to heale and supple; some of them are running ouer with gall and addle, some ready to vent the lees, and sourest dregs of Gods displeasure vpon this Land, *Quae semper imitatur eorum facta quorum exitum et exitium perhorrescit*, which shrinkes and trembles

at

at Israels fearefull sentence; but makes neither stop nor rub at Israels crying sinnes which wrings her hands, and knocks her brest so often, as shee either heares or reads, the dismall sentence which God pronounced against Israel, but will neither weepe nor cry, nor shed a teare for her selfe, although she lie rotting in the same cage of uncleannesse, and foming in the same menstruous blood which made Israel so loathsome vnto God. Let it therefore be the care of our Magistrates to fetch home and encourage truth; of our Iudges to defend and support the truth; of the Clergie to preach and speake the truth; of our godly and religious Citizens to lodge and harbour truth: let vs show our selues to bee true *Nathanaels*, in whom there is no guile: and put in practise the Prophets rule, *Zach. 8. 16.* Speake yee euery

every man the trueth vnto his neighbour, and loue not deceite, for that is the thing that the Lord hateth. And so I proceed to the second particular grieuance, where of Israel is indited in the next word *Ve en chesed, No mercy*; which word *chesed* comprehends in it all works of charitie and christianity, but I cannot insist vpon explication, the point is this:

Want of mercy is a sinne that cryeth loude, and knocketh hard at heauen for vengeance, I shall not need prodigally to spend either breath, or time in strengthening & supporting this clause  trueth. S. *James* hath put the matter out of difference, 2. *Iam.* 13. there shall bee iudgement mercilesse to him that sheweth no mercy, it was want of mercy that called for a weltring Ocean to swallow the hoste of *Pharaoh*, *Exod.* 15. It was want of mer-

Second particular grieuance.

2 *James* 13. )

*Exod.* 15.

G

cy

Judg. 8. 7

1. Sam. 25.

Plutar de sera  
numina vind.

Beat. Rhenanus

cy, that caused *Gideon* to harrowe  
and slice the flesh of the men of  
*Succoth* with thornes and briars,  
*Judg.* 8. 7. It was want of mercy,  
that hazarded the destruction of  
all *Nabals* posterity, 1. *Sam.* 25.  
It was want of mercy, that opened  
the belly and bosome of hell, to deu-  
our and entombe the soule of  
*Dives*, *Luk.* 16. It was want of  
mercy (saith *Plutarch*) that brought  
the men of *Delphos* so lowe vpon  
their knees, that they were enfor-  
ced to proclaime it by the mouth  
of criers, thorow all the markets  
and assemblies of *Greece*, that who-  
soever should, should come and be  
auenged on them for the *Esop*.  
It was want of mercy (saith *Beatus  
Rhenanus*) that made *Hatto* that in-  
famous *Clarke* and *Bishoppe* of  
*Moguntia*, to bee chased to death  
by an Army of Rats. It was  
want of mercy, toward the little  
soppe

soppe and handfull of seed, which God had planted in *Goshen*, that made al the land of *Egypt* to rocke, and the pillars thereof to grow like the cracking of a decayed vessell, being ouer-waued by the vndaunted roughnesse of some violent and vncouth stormes ; all of these iumping with that of *Syracides*, *Eccles. 35. 18.* *The Lord will not be slacke, the Almighty will not tarry, till hee haue smitten in sunder the loynes of the vnnmercifull.*

*Eccles. 35. 18.*

And haue not wee deserued to drinke our bellies full of these waters of *Marah* as well as they ? may not we tune al our song vpon this note, *Helpe Lord ?* and vpon this, *There is no mercy ?* our hands are dried and withered, *Helpe Lord :* Mercitull men are gone out of the world, *Esay 57.* Our Land begins to ring, and our eares are filled with such ruthfull and sadde complaints

plaints as these, *Helpe Lord, there is no mercy.* Our Church bemoines her selfe thus, *Helpe Lord, there is no mercy.* And is not her complaint as iust as any, when so many hungry soules like poore *LAZARUS*, would gladly gather vp the crums of a spirituall benediction, from the mouth of their Pastor, but cannot haue it, when so many zealous Christians in the Land, would sit all the day long at the feet of some *Samuel*, and gladly steppe into *Bethesda*; but either their Angel is from home, or else he is not able to trouble the waier for them. Our Commons do bemoine themselves thus, *Helpe Lord, there is no mercy:* And is not their complaint as iust, when Landlords are become Tyrants, and tenants bee made but slaues to serue their turne? and *Naioth* in *Ramah* (I meane the nurseries of Arts and Sciences) bemoines



mones her selfe thus, *Helpe Lord, there is no mercy* : And is not her complaint as iust as any ? when so many golden Wits, likely to haue proued the gracious ornaments and pride of their mother ; are daily enforced to try their fortune some other way, being vtterly discouraged for want of maintenance ? and our Courts of Iustice bemoane themselves thus, *Helpe Lord, there is no mercy* : and is not their complaint as iust as any ? when the Lawyer, who should bee an *Atropos* to cut the threed, feeds his client with golden hopes and sugred words, and prooues a *Clotho* to spinne, and a *Lachesis* to draw in length the threeds of contention : what Christian heart would not indite both bitter and tart *Iambickes* ? or whose bowels would not yearne and grone within him ? to see how the engrosser

of this worst age, employes and  
sets his best wits on tenters, to  
ioyne house to house, and land to  
land, and field to field, till there be  
not left a cottage nor a corner, for  
the poore to dwell in; not a Com-  
mon nor Pasture for them to feede  
in, and if it were possible scarce  
wholesome aire enough, for them  
to breath in. Whose heart would  
not boile and melt within him, to  
see how the worlds Alchymist, wra-  
stles and strives, to turne every  
corner of his field into a beautiful  
garden? every little garden into a  
glorious paradise? every little cot-  
tage into a pallace? their clothes  
and garments into robes? their  
tables into shrines? their chests and  
coffers, into rich minerals of gold  
and siluer? and all this by turning  
good house-keepers into beggers,  
and tenants out of doore. Whose  
bowels will not rowle within him,  
to

to see how great men take away  
the childrens bread, whereon both  
Church and Common-wealth  
should feede, and cast it vnto  
whelpes that they may bee nour-  
ished? vnto kites and hawkes, that  
they may bee stufft and gorged in  
their mewes while Christ Iesus in  
his distressed members, hath his  
face withered with hunger, and his  
feete parched with cold, and his  
stomacke grated, nay girt, and pa-  
sted vnto his sides, for want of suc-  
cour, for want of sustenance?  
Whose heart would not bleed to  
see many houses, *Tetta sublimibus*  
*alta columnis*; goodly and tall as *Ba-*  
*bel*, but not an almes at their  
doores, scarce smoke within them?  
to see such spacious barnes, so little  
kindnesse? to see how that in swal-  
lowing the blessings of God, eue-  
ry one of vs is like the monster *Bri-*  
*areus*? we haue an hundred hands

*Ouid, Meta. l. 2*

1. King. 13.

to receiue, but in relieuing and supplying the wants of other, wee haue but one hand, and that dryed and withered, like the hand of *Ieroboam*, 1. *King.* 13. How then can wee thinke that the Lord will not visite vs for these things, and his soule be auenged on such a Nation as this? They that should bee a staffe vnto the feeble, are of all others the readiest to bring them vpon their knees: they that shoud bee eyes to the blind, are the foulest motes and beames, to put out the eyes of them that see: they that are ordained to cheere the faces of the poore, are the onely men to grind and harrowe them: they that should stand in the gappe, like *Moses*, to saue them from all annoyance, are of all others the most forward to feede them with worm-wood and the water of affliction, as *Ahab* did *Micah* the Prophet,

1. King. 22.

1. King. 22.

1. King. 22. And shall not the Lord bee auenged on such a people as this? Wherefore, (Beloued) let me try if I can perswade you in the words of Saint Bernard. *Anima tua gratum feceris si misericors fueris*, thou shalt doe well to thy soule by shewing mercy: in the words of Saint Ambrose: *Nil magis commendat animum Christianum*, nothing that God respects so much as mercy: in the words of Saint Augustine: *Charitas tua viscera percutiat*, bee yee rich in the workes of mercy. *Prouocaris Christiane, prouocaris à vidua in certamen*: the poore Widdow of *Sarepta*, must tutor thee to be mercifull; *Iob* must reade thee a Lecture of mercy, who had beene both cie vnto the blindè, and feete vnto the lame, and a father to the poore, *Iob* 29. Let mee beseech you in the words of the Prophet, *Zach. 7.9.*  
*Shew*

*Bern. de modo  
bene viuendi.*

*Amb. 1. Tim. p.  
8. Tract. 5. in  
Ioban.*

*Iob 29.*

*Zach 7.9.*

1. Pet. 3.

Coloss. 3. 12.

Third particu-  
lar grie-  
uance.  
*Crimen & ex-  
aggeratio cri-  
minis.*

*Shew mercy every man unto his brother. Let mee beseech you in the words of Peter, 1. Pet. 3. Love as brethren, and bee mercifull: in the words of Paul, Coloss. 3. 12. Now therefore as the elect of God holy & beloved, <sup>Εὐδοκῶντες ἀλλήλους ἀγαπᾶτε</sup> put on the bowels of compassion; let your mouthes bee filled with talking, your hearts with contriving, your hands with working the workes of mercy while you live, that when your life shall bee runne out of breath, you may heare the sentence of blessednesse, Mat. 5. Blessed are the mercifull, for the Lord hath plenty of mercy in store for them. And so I come to the third particular grievance. No knowledge.*

*In which words (saith Zanchius) we are to note, first, the crime: secondly, the aggrauation: the crime they were <sup>ἀγνοῦν</sup> they had no know-  
ledge*

ledge: which is as much as if hee thus had said, you are so farre from seruing mee, that you know not whether I am your God or no. What doe I telling you of want of trueth or of want of mercy? sins of the second Table, not so immediately against my honour: there is a worse fault in you then both these; there is a sinne against the first Table, which doth more nerely impeach my Maiestie, and that the very root and stemme of all sinne, of all prophanenesse, *you haue no knowledge*: the aggrauation is from the generalitie and proceeding of the sinnes, hee saith not, there was no knowledge of God in you, but in *totâ terrâ*, in the whole Land. It was an vniuersall contagion that infected all the ten tribes: much might hence be gathered, but mee thinkes the point that is most obserueable should be this.

Igno-

Ignorance  
the mother  
of sinne.

Heb. 9. 7.

Psal. 95.

Matth. 22.

Actes 3. 13.

Ignorance, in things concerning God, is the mother and roote of most fearefull and enormous sins, and therefore it is that all sinnes be called *ἁμαρτία*, and beare the name of ignorance, *Heb. 9. 7.* Ignorance was the naturall mother that brought Israel so many sinnes into the world; or else God himselte shot short of trueth, *Psal. 95, My people erre in their hearts because they have not known my wayes.* Ignorance, was the naturall mother that brought the Iewes so many goodly sinnes, and filled their counnrey with sinners: or else S. *Matthew* hath done them wrong, *You are detained not knowing the Scriptures, Matth. 22.* Ignorance made them crucifie the Lord of life, or else S. *Luke* hath ouerreached himselte, *Actes 3. 15.* It was ignorance that made them become proude *Iusticiaries*, depending wholly and relying



relying vpon their own righteousnesse, because they knew not the righteousnesse of God, or else *S. Paul* hath censured them too hard, *Rom. 10. 3.* Ignorance was the blind guide that led the Gentiles to Idolatrie, *Galat. 4. 8.* and Ignorance of things concerning God, set *Paul*es heade on working of mischief against the Church of God, *1 Tim. 1.* & this is a disease so infectious, that it poysons whatsoeuer good thing lies in the same wombe with it: it poysons religion with Idolatrie, it infects deuotion and zeale with superstition, it makes hope to swell with presumption, and turnes euery symptome of feare into desperation and horreur: and if Logicke that is old be not worn quite out of date, then Ignorance which is proued and conuicted to be the prime cause of sinne, cannot chuse, but vsheer and make way for punishment.

*Rom. 10. 3.*

*Galat. 4. 8.*

*1 Tim. 1.*

*Causa cause  
& causa causi.*

I/a. 5. 13.

I/a. 27.

Psal. 79. 6.

Ephes. 4. 18.

2 Theſſ. 1. 8.

Vſc.

ment. I appeale for poofe to the Oracles of God, where I finde it puniſhed ſometimes with captiuitie, as in the fiſt of *Iſay* v. 13. My people is gone into captiuitie, becauſe they wanted knowledge: ſometimes with delolation, *Iſay* 27. ſometimes with deſtruction, *Hoſea* 4. 6. it maketh ſubie& to the curſe, *Pſal.* 79. 6. it maketh ſtrangers from the life of God, *Ephes.* 4. 18. it debarrs from the life of glory, for they that know not one foot of the way to heauen, how is it poſſible they ſhould paſſe through ſo many winding *Meanders*, and perplexed paſſages, vnto thoſe fortunate Ilands of ineffable comfort? Laſtly, Ignorance maketh lyable to the vengeance of God in the day of iudgement, 2. *Theſſal.* 1. 8. *Hee ſhal come in flaming fire to render vengeance vnto them that know not God.*

And therfore, the more to blame

was

was the Counsell of *Trent*, for setting locke and key vpon the Scriptures, that the Laity might not look into them, but with as great and eminent danger as the men of *Bethshemesb* for looking into the Arke, *1 Sam. 6.* and *Pius* the fourth Pope of that name, for censuring the sacred Oracles of Heauen amongst bookes prohibited, marking them in the forehead with the stroke of *Noli me tangere*. God hath not dedicated the Bible to the Laitie, and of *Hosius* a father in the *Trent* conspiracie, that it is fitter for women to meddle with the distaffe, then the word of God. Suffer mee to draw a litle blood out of this veine, for whatsoeuer they do or can pretend, it is euident out of auncient stories. that in the Primitiue Church the word of God was not onely permitted to the lay people to read, but also that translations were

*1 Sam. 6.*  
*Pius 4.*

*Hosius.*

*Secrat. 4. 24.*

*Chrys. Hom. I.  
in Joban.*

*Theod. de cu-  
ran. Græcorum  
affectibus lib. 5*

were provided of set purpose, that they might read it; wee read in *Socrates* fourth Booke, and twenty fourth Chapter, that they were translated by *Vphilas* Bishop of the *Goths*, that the Barbarians might learne them, by *Methodius* into the *Slauonian* tongue: *S. Chrysostome* in his first Homily vpon *Iohn*, remembers the *Syrian*, the *Egyptian*, the *Indian*, the *Persian*, the *Ethiopian*, & many others: and *Theodore* in his first Booke, *De curandis Græcorum affectibus*, will beare vs witnesse, that in his time the Bible was turned into all languages in the world, and what one thing is more common among the Fathers, then often to bee calling vpon the people to get themselves Bibles, to reade and examine them: then the Laitie was acquainted with the Text of Scripture as well as the learned, and then the doctrine of *Hosius* was not hat-  
ched;

ched; so wee read in *Socrates* fift Booke, and eight Chapter of *Nestarius*, that of a Iudge and one of the Laitie hee was made Bishop of *Constantinople*, by consent of an hundred and fiftie Bishops; and in his fourth Booke, Chapter 25. that *S. Ambrose* was translated from the gouernement of a Prouinee, to bee Bishop of *Millain*: of *Gregory* the father of *Nazianzene*, of *Thes-salius*, Bishop of *Casarea*, that from priuate men they were remooued to sit at the sterne of the Church, which shewes how painefull and how indefatigably diligent they had beene in the word of God, and in the search of Scriptures, that being but Lay men, yet were supposed able to sustaine the office & charge of Bishops: wee read in *Eusebius* his sixt Booke and second Chapter, of *Origen*, that he was trained vp in the Scriptures from a  
H child,

*Socr. lib. 5. c. 8.*

*Socrat. lib. 4.  
cap. 25.*

*Euseb. hist. ec-  
cles. lib. 6 c. 2.*

*Basil. epist. 74.*

*Niceph. lib. 8.  
cap. 14.*

*S. Hierom.*

*Iohan. epist. 2.*

childe, that hee got them without booke, and was wont to question with his father *Leonides* about the difficult meaning of some places: of *Macrina* foster mother to *S. Basil*, that shee proposed vnto herselfe the example of *Timothy*, and trained him vp in learning the Scriptures from his infancy, *S. Basil* himselfe is our recorder in his seauenty fourth Epistle: so we read in *Nicephorus*, his eight Booke and foureteenth Chapter: of *Paphnussius* a Lay man, and yet so renowned for his singular knowledge in Diuinitie, that hee was accounted worthy to beare a part, and bee no small helper in the Councell of *Nice*: and who knowes not that *S. Hyerome* directs many of his Epistles vnto godly women, highly commending them for their labour in the Scriptures? or who knowes not that *S. Iohn* himselfe writ his  
second

second Epistle to his elect Lady? which Epistle is Canonick Scripture, and is it not a shame to thinke that hee would send her an Epistle which she might not reade? it was indeede the reproach which *Julian* the Apostata objected against the Christians, and from him it seemes that *Hosius* and *Andradius*, and our blinde Romish guides haue borrowed it, by all which it appears that all this mustling of mens eyes, which the Trent men haue deuised, is but a noueltie and a trick to win some credit to their Legend the very shop and forge of lies, and vnder the vaile and mist of Ignorance, to send whole droues and legions of soules to hell: but for you (beloued) I shall beseech God in the words of *S Paul*, and I beseech you vse the same praier for your selues, that the word of God may dwell in you plentifully in all wisdom,

H 2

that

Ioshua 1.8.

that the booke of God may neuer  
be wrested out of your hand, that  
hee would open to you the trea-  
sures of wisdom and knowledge,  
which there are hid: that you may  
be like *Apollos* powerfull, and like  
*Tertullus* learned in the Scriptures;  
that you may relish that heavenly  
Manna, that you may long after  
the sincere milke of the Gospell,  
that you may performe indeed as  
much as God gaue *Ioshua* in charge,  
the first of *Ioshua* at the eight: that  
this booke of God may not depart  
out of your mouthes, that you  
meditate therein day and night,  
that you obserue and doe all that  
is written therein, for thus you  
shall make your waies prosperous,  
you shall make your sorrowes ea-  
sie, your comforts many, your ver-  
tues eminent, your conscience  
quiet, your life holy, your death  
comfortable, your election sure,  
your



your saluation certaine, and so I make poste haste to those siue sins which I called *positiue*, whereof the first is swearing.

Swearing, the Hebrew word *Alah* may either signifie cursing and execration, as *Zanchius* or *Periury*, and forswearing as *Polanus*, or slandering and detraction, as *Mercer* would haue it. I rather follow the exposition of *Ribera* out of *S. Hierome*, that here it is vsed to signifie rash and idle swearing; so that heere is no shroud for that doting humour of Anabaptists, and Manichees, which they would gladly reare and build out of the fist of *Matthew*, *Swear not at all*: and out of the fist of *James* the 12. *My brethren aboue all things sweare not.* *Gratian* (saith *Zanchius* in his exposition vpon the third commandment) will helpe vs with a liste out of the Fathers to answere

H 3

them,

1 Positiue sin.  
*Zanchius.*  
*Polanus.*  
*Mercer.*  
*Ribera* out of  
*Hier.*  
*Error Manic.*  
*& Anabap.*  
*Zanebus in 3.*  
*praeceptum ex*  
*Gratiano.*

Heb. 6. 16.

Jerem. 23. 10.

Zach. 5.

them, *Damnantur a Christo, & Apostolo inramenta temeraria, quae vulgo habentur in colloquijs, non ea quae coram Magistratu habentur in iudicijs.* Our Saviour forbids common and idle swearing in our ordinarie talke and vpon slight occasion, but hee forbids not the lawfull vse of an oath before the Magistrate, which else where he allowes, & calles the Iudge and *Palemon* to make an end of all contention, *Heb. 6. 16.* This then needs must be the point, rash and idle swearing being not performed in iustice, in trueth, and in iudgement, is such a sinne as will make a whole land to mourne and shake: the trueth whereof is most apparant in the 23. of *Jeremy* at the 10. *Because of oathes the land mourneth:* to which wee may adde that blacke doome gone out against prophane swearers in the list of *Zachary*, *The curse of God shal lay siege vnto*

unto the house of him that sweareth,  
until it haue consumed the timber, and  
the stones thereof: and that sentence  
of *Syracides Eccles. 23. 11.* *Hee that*  
*vseth swearing shal be filled with wic-*  
*kednesse, and the plague shall neuer bee*  
*remoued from his house.* It seemes  
this doctrine hath beene long  
knowne and preached, and this sin  
also cried downe by the auncient  
lawes of most nations in the world;  
for amongst the Egyptians who so-  
euer was conuicted for a common  
swearer, was to loose his head: a-  
mongst the Scythians it was the  
losse and forfeiture of al his goods:  
amongst the Romanes, the swearer  
was to be throwen with violence  
from the top of the rocke *Tarpeius*.  
And this was the cause (saith *Plu-*  
*tarch*) that they would not suffer  
their children to sweare by the  
name of *Hercules*, within doores;  
but enioyned them to goe abroad,

*Eccles. 23. 11.*

*Egyptij.*

*Scythæ.*

*Romani.*

*Quest. Roman.*

*Greci.**Judei.**Turci.**Rhenan in  
annos. in Tertu.*

and there deliberate of their oathes. Amongst the Grecians, the swearer was to loose his cares: the Jewes were wont to rent their clothes when they heard the name of God prophaned: which if wee should do in our daies, if we should rent our clothes so oft as we heare men spewing blacke and fearefull oathes, one suite would not last vs one day: nay, sometimes not hang so long vpon our backs, till our flesh or skinnes were worne within vs. Yea, the very Turkes, as some report of them, will stop their cares at the hearing of an oath. And it is memorable of one of the kings of France, who as (*Beatus Rhenanus* records in some annotations vpon *Tertullian*) made this statute; that swearers should haue their mouths seared with burning irons. And one of the Kings of this Land out of a religious care to preuent the doome

doome vvhich the heauens threat-  
 ned for this sinne : or deiued that  
 a mulct and forfeiture should bee  
 exacted of euery onethat was heard  
 or noted to sweare within his  
 Court. To shut vp this proote,  
 swearing is a sinne that brings the  
 wrath of God, not onely vpon the  
 partie that sweares though hee be  
 sure not to escape, nor onely vpon  
 the house where hee dwels, as the  
 sinne of *Ely* for vvant of due corre-  
 ction vpon *Hophni* and *Phinehas* :  
 but vpon the countrie, as the sinne  
 of *Achan* brought wrath vpon Is-  
 rael, and the sinne of the men of  
*Gibeah* hazarded the ruine of the  
 vvhole tribe of *Beniamin*, *Iudg.* 20.  
 and yet woe be vnto vs, for our  
 Land may truely take vp that  
 mournefull complaint of the Pro-  
 phet *I say, The whole land is sicke, and*  
*the whole heart is heauie with this sin:*  
 and redouble often and often the  
 Eligie

*Iudges 10.*

*Elegie of Jeremy: Because of Oathes  
our Land mourneth.*

Magistrates  
tainted with  
this sinne.

The Nobility.

The Gentry.

Our Magistrates which should put bridles in the lips of others, do not, or else they dare not, make any lawes against this sinne, for feare they should prooue nettes to catch themselves. Most of our noble stemmes to shewe their vndaunted boldnesse, (in open railing vpon God himselfe,) doe shewe more base courage in out-vying of oathes, then euer they are like to doe in martiall feates in Armes. God hath vouchsafed to honour them more then others, and they dishonour him, and endanger the honour of this Land, as much as any. Those that should prooue the hope and life of the Gentry, make it the vsuall and common figure in their Rhetorique, not to giue their best friende a word, till first they haue given the name of God

God a wound; an oath is the pro-  
 æme of all their speeches, and com-  
 plement of their discourse; there is  
 not the least errour in casting of a  
 die, but it must cost our Sauour a  
 stabbe; hee will not lose one pen-  
 ny by his gaming, but Christ Ie-  
 sus must pay for it, it shall cost him  
 the staining and impeachment of  
 his dearest honour; if his neigh-  
 bour wrong him though but in  
 shew, by fearefull oathes he will be  
 reuenged on God for that; if God  
 bee so mercifull as to crowne him  
 with some vnexpected blessing,  
 then hee shewes his contentment  
 with Decads and pages of oathes.  
 This is the Dialect wherein God  
 must be thanked; for that it is most  
 true of them, which *Quintilian*  
 said of his pupill: *Nondum prima*  
*exprimit verba, et iam iurare didicit,*  
 an oath is the first English which  
 he learns; *Et qui iurat cum repit,*  
*quid*

*Quintil. Lib. 1.  
 instit.*

Citizens.

Courtiers.

Countrymen

*quid non adultus faciet*, if they can sweare in their cradels, they will shake a Land with oathes when they are old. Our Citizens which should bee samplers for the world to imitate, will not sticke to sell their soules, so they may sell their wares with it : but is it not a miserable and sorry bargaine, when for every trifling gaine not worth the naming, they giue their soules to boot, which cannot bee redeemed with a thousand worlds. If you chance to come neere the Court, you would thinke you were entred vpon a stage, and come into a schoole of blasphemy: if you walke the streetes of the City, you would thinke you were light amongst the Courtiers schollers, who hauing often heard their lectures of swearing, were now boldly and readily repeating them. Cast eie vpon the Country-swayne, and there is not



nor the silliest catiffe; howsoever defeated of all the endowments both of grace and nature, but is wise enough to practise this sinne; he that by nature is most rude and barbarous in speaking, can bee eloquent and Rhetoricall enough in swearing, that howsoever they are excelled by Courtiers and Citizens, in variety of attire, yet they disdain and scorne, that they should put them downe, either in the complement and brauery, or in the variety of newe fashioned oathes. Thus do men of all estates turne worse then Iewes, in crucifying the Lord of glory, and ripping their Sauours wounds to bleed againe; for the Iewes crucified him but once, blasphemous swearer thou crucifiest him almost at euery word thou speakest; the Iewes sinned of ignorance, not knowing that hee was the Messias, but thou of

of wilfulnesse; the Iewes called for *Pilate* to crucifie him, but thou vngracious murtherer wilt doe it thy selfe, and instead of crosse and nailes, thou rentest and grindest him to pieces betweene thy teeth. This dreadfull name of God, and this sweet name of Iesus, is all the Euidence, and al the Charter, that thou hast to shew, for thy right and title in heauen. If this preuaile not, thou art a sparke of Tophet, and a firebrand of hell: and wilt thou for all this, teare in pieces this dreadfull name? wilt thou rent thy owne Charter, and by blotting this name, blot thy owne name out of the booke of life? Suppose there could not bee found any other sinne in all our Land, suppose swearing had not any other sinne to beare it company, suppose there were no forreigne enemy in the world to annoy or inuade vs, yet the

the frequent vse of this infernall  
dialect and language of the Diuell,  
would prooue an engine and ram-  
pier strong enough to batter our  
walles, a sword keene enough to  
martyr our flesh, an arrowe swift  
enough to drinke vp our bloud, a  
disease sharpe and desperate e-  
nough, to make a flaw in our estate  
a breach in our peace, and a scarre  
in our Church, a shaking ague, and  
hot feuer, sure enough, to shake  
our Land from one end vnto the  
other; and therefore, if you either  
respect and tender the peace and  
wellfare of this Kingdome, if you  
beare any loue vnto this Nation, if  
you affect the health of *Ierusalem*,  
if you wish from your hearts that  
the flourish and happinesse of our  
State and Land may be immortall,  
if you haue any zeale or courage  
for the Lord of Hosts, then gird  
your sword vpon your thighes,  
aime

arme your selues with courage and resolution, to stop the mouth of this crying sinne : It is a proud sinne, that scornes to quarrell with any vnder God himselfe ; it is a stoute sinne, that is alway heauing at the strength and foundation of our Land. O suffer it not to walke in your streetes , to sit at your boards, to tarry in your shops, to iet in your markets without a checke : why should this aboue all other sinnes stoope and submit it selfe to no law ? why should this aboue all other sinnes bee subiect to no censure. O that some good *Phinehas* who is zealous of the name of God, would breake vs the Ice, and take in hand to purchase and procure from our Senate, some wholesome Law, some sharp and cutting Statute , that might snappe the groweth, and stanch the bloody fluxe of this hainous impiety,

ety; verily, God would say of such a man as he said of *Phinehas*, *Num.*

*Num. 25.*

25. This good man that was zealous for my sake, hath turned away mine anger from you; surely happy should be that day, and immortal, should bee the memory, and honoured for ever should bee that man, by whose zealous endeavors so good a worke should bee effected; their memories should neuer perish, but where soeuer there should bee but mention of their names, there also the good worke that they haue done should be spoken of for a memoriall of them; and would God wee might bee so happy as once to see that day. And so I come to the second sin, which is *Lying*, wherein I dare passe my word I will be briefe.

*Cachesb* how soeuer in *Kal* it may signifie to waxe faint, and be without courage, yet in *Piel* as heere it

The second  
positiue Sinne

August. de  
mendacio.

is vsed, it signifies to lie, and is by *Martyr* out of *Augustine* defined, to be either the vttering of some vntruth, or the vttering of a truth vntruly, with intent and purpose to deceiue. *Aquinas secunda secunda* in his 110. question makes eight kindes of lies, but *St. Augustine* more concisely comprizes them all in three. The first for profit, which is called *officiosum*; another for meriment, which is called *iecosum*; the third of mallice, which he calls *perniciosum*. The first kind of lie takes hold of those, that for a little lucre send truth a packing. The second takes hold of those, who affecting to make others sport, set their wits on working. The third takes hold of those, that vse to whet their tongue with gall to wreacke their malice. And there is none of these, either so mincing or so neate and handsome, but it is a foule and loathsome

loath  
Plat  
lica;  
of I  
plac  
cle  
wink  
and  
him  
ous  
from  
Mid  
Iosb.  
and  
St. A  
Plato  
then  
Paul  
ther  
hope  
shrink  
saide;  
it neu  
wittil

loathsome sinne. For howsoever  
*Plato* in his 2. Dialogue, *de Republica*; and *Quintilian* in his 12. Booke of Institutions; and *Aquinas* in the place before cited, at the 4. Article, can finde neither hearts to winke at such lies as are full of wit and good conceits; and *St. Hierome* himselfe, would rather some officious lies, euen vpon the Scripture, from the example of the *Hebrew* Midwives, *Exod. 1.* and of *Rahab*, *Iosh. 2.* and of *Abraham*, *Gen. 12.* and of *Jacob*, *Gen. 27.* Yet seeing *St. Augustine* a better scholler then *Plato*; and *Salomon* a better Orator then *Quintilian*; and both *Iob* and *Paul*, better commentators then either *Aquinas*, or *St. Hierome*, as I hope will take my part, I shall not shrink nor retract what I have saide; that there is no kind of lie be it neuer so neately trimmed, and wittily contriued, neuer so likely to

*Plato 2. Dial.*  
*de repub.*  
*Quint. instit.*  
*lib. 12.*  
*Aquinas 2. d.*  
*2. q. 110.*

*Exod. 1.*

*Iosh. 2.*

*Gen. 12.*

*Gen. 27.*

All sorts of  
 lies be finnes.

prooue good and aduantagious, which may not without any slander bee censured and noted for a sinne.

*Euseb. de prep.  
Euang. lib. 8.*

*Chytr. de Iacob.  
mendacio.  
Gers. de mater.  
fides.  
August. Epist.  
8. 9.*

*Plutarch de  
vitando*

*Prou. 12. 22.*

For prooffe whereof, I might appeale to the *Essai* among the *Iewes* in *Eusebius*, his 8. Booke *de pre. paratione Euangelica* and 4. Chapt. to *Damascene* in the 3. of his *Paralels*: to *Chytraus* in a *Tract de Iacobi mendacio*: to *Gerson* in his protestation about the matters of Faith: to *St. Bernard de modo bene viuendi*, 31. Sermon: to *St. Augustine*, who of set purpose hath answered *Saint Hierome* in his 8. and 9. Epistles: to the lawes of the *Persians* in *Plutarch*: to infinite other authorities. But when the Scriptures be plaine I list to seeke no further. Shall *Salomon* then be Iudge? I am contented, vpon condition hee may bee heard to speake out of the 12. of *Prouerbs* vers. 22. for there he hath definde



define a sinne, to be abomination  
in the sight of God. Or if you will  
heare him speake, out of the 6. of  
*Prouerbs* vers. 17. for there he hath  
pictured a lie with this Motto vp-  
on the face : *The sinne which God*  
*abhorreth* . Which place is not  
meant onely of the pernicious lie,  
which is spiced with malice ; but  
also of merry and conceited lies.  
For, otherwise *Salomon* hath thwar-  
ted *Hosea* , who blackt it on the  
head for a sinne, to make Princes  
merry with lies, *Hosea* 7.3. nor on-  
ly of the pernicious lie, that is ly-  
ned and bolstered with gall and  
rancor, but also of the officious  
and -ositable lie : otherwise *Salomon*  
to. of himselfe, when hee  
command. that vpon no tearmes,  
that vpon no conditions, wee  
should make sale of truth, *Prou.* 23.  
If any lie might merit or plead not  
guilty, then surely it should be such

Hof. 13.

Prou 23.

Iob 13.7.9.

a one, as makes for the defence and  
encrease of Gods glory and honor,  
and yet euen this lie also deserves  
an *Anathema*, from the 13. of Iob  
vers. 7. 9. *Will you ly for Gods defence?  
Is it well that one should make a lie for  
him?* The modell of time will  
not abide any profuse or large dis-  
course; I therefore epitomize and  
contract my larger meditations in-  
to this brieft summe. The pernicio-  
us lie which is of malice, as it hath  
no father but the Diuell, so hath it  
no other Patron to defend it: the  
lie for sport and merriment wee  
haue already disabled; and the  
ground of the officious lie is but a  
quick-sand, vnable to support such  
a weighty sinne. For say thou lie  
to helpe thy neighbour at a dead  
list, perhaps to saue his life, a thing  
that God commands, this is but a  
weake supporter; for euen in this  
thou dost thy selfe more hurt, then  
thou

thou canst doe thy neighbor good,  
*Nisi fiat iustis & rectis medijs*, saith  
*Martyr*, vnlesse it be done by law-  
 full and warrantable meanes. Say  
 thou intend the benefit of the  
 Church, and by consequent Gods  
 greater glory; yet Saint *Paul* will  
 schoole thee better, *Rom. 6. 1.* Thou  
 maist not giue way to the smallest  
 euill, in hope of the greater good  
 to follow thereupon. If it be ob-  
 iected, that the *Hebrew* Midwiues  
 lied, and God blessed them; I an-  
 sweare, that God blessed them not  
 for the lie, but for their faith that  
 wrought in them by loue. If it be  
 said that *Abraham* lied to *Pharao*,  
 and to *Abimelech*. I answer, it is  
 more then can be prooued. Indeed  
 he said that *Sarah* was his sister, and  
 it was true; for they were the chil-  
 dren of the same father, but not of  
 the same mother, as *Abraham* him-  
 selfe expounds his owne meaning,

*P. Martyr de  
 mendacio.*

*Rom. 6. 1.*

Gen. 20. 12.

Junius.

August. cont.  
Faust. Mam.  
lib. 22.Aquinas 2. 2.  
2. 2. q. 110. ar. 3

Gen. 20. 12. but hee neuer denied that shee was his wife ; *Non petiit Abraham ut Sarah mentiatur*, saith *Iunius*, Abraham desired her not to lie : what then ? St. *Augustine* in his 22. Booke against *Faustus* the *Maniche*, answeres it thus : *Veritatem voluit celari, non mendacium dici*, hee bid her not speake a word but truth, and yet be wary that she told not all that shee knew, *a nemine enim id exigitur ut totum deponat quod nouit* ; *Pharao* could not bind : them to reueale the whole truth, saith *Martyr*, in assoyling of this doubt. If it be said, that *Iacob* lied when hee told his father that he was his elder sonne *Esau* : *Aquinas* answereth, *secunda secunde quest. 110. Artic. 3.* that the saying was mysticall not vnttrue, as if hee should haue saide ; I am the elder by grace ; or thus, it was Propheti- call to shew a mystery ; *Quod mi-*

nor

nor populus hoc est Gentium substitu-  
 endus esset in locum primogeniti hoc  
 est Iudaorum; by Esau hee meant  
 the Iewes, by himself the Gentiles,  
 and his purpose was to signifie that  
 howsoever the Iewes were Gods  
 first borne, yet they should bee cast  
 of and the Gentiles who were the  
 yonger brethren were they to  
 whom the blessing and the inheri-  
 tance did belong. But I will dwell  
 no longer on this point; the clo-  
 sure is this, *Si quando loquuti sunt ut  
 homines, peccasse non diffitebimur:*  
 If they spake these things as men  
 they erred, and wee denie it not,  
*Sin verò afflatu Dei, mirabimur eorū  
 dicta sed in exemplum non trahemus:*  
 If these things were spoken by the  
 motion and direction of Gods spi-  
 rit, wee will stand in admiration of  
 the wisdom of God; yet dare we  
 not make this practise a patterned  
 for vs to imitate, but for all lies we  
 will

*P. Martyr. in  
 locu com. de  
 mendacio.*

will make bolde there to include them, where the day of iudgement without repentance will bee sure to finde them, euen in the Catalogue and amidst the bedrole of our sinnes. Set a watch therefore before thy mouth, and keepe the doore of thy lips, that thou vtter not a lie, set locke and key vpon thy eares, that thou entertaine not the voice of him that telleth a lie. For as he that telleth the lie, hath the deuill in his tongue; so he that heareth the lie hath the deuil in his eare, and quickly it creepes in at the eare that will neuer out of the heart while thy breath is in thee.

The time hath already commanded me to take my work out of the loomes, and to let the other three sinnes remaine vntouched; would God they were also left vnpractised: nay, it were well if they were not also professed amongst you.  
This

This (beloued) this is the onely thing that wee the Ministers of God, who come here to spend our breath, would gladly beg, this only is the thing, that wee would faine beseech with all the bowels of our affections, with our eies warring, with our flesh shaking, with our hearts bleeding, with our soules mourning, with all the strings of our hearts enlarged towards you, that you would not suffer these sinnes to dwell amongst you, that now at length you would drawe your swords against sinne, which at euery corner besiegeth your citie, before it begin to batter your wals. It is a crafty Sinon, you cannot lodge it within your gates, but with feare and danger of your liues; it is a conuicted rebell against heaven, you may not harbour it, it is a professed traitor against the peace and quiet of your Land; you cannot entertaine

tertaine it vvithout suspicion of  
high treason both against our blef-  
sed Saviour & our gracious Soue-  
raigne. Alas beloued, how long,  
how long, shall the Preacher crye  
that sinne is more to be feared then  
any treason, and yet vve practise it,  
how long shall the Preacher cry,  
that sin is the onely Troyan horse,  
whose wombe can cōmand a bloo-  
dy Armado, armed with crueltie  
and rage to worke our ouerthrow,  
and yet we entertaine and welcom  
it, how long shall the Preacher cry  
in our streetes, and ring it in your  
eares, that sinne is the onely make-  
bate betwixt God and vs, and yet  
we are in league and compact with  
it; how long shall the Preacher  
complaine this trueth, that our  
Land will neuer be rid of Priests &  
Iesuites, the little Foxes that hin-  
der the growth of the Gospell, till  
first vve haue cried down our sinne,  
and



and yet we will not leaue it; how  
long shall the Preacher cry, nay,  
weary the strings of his tongue, &  
weary his sides, and breake the  
veines and the pipes of his heart,  
vvith crying that the sinne of our  
Land, that the sinne of our people,  
and the vnthankfulnesse of our na-  
tion, hath taken away the glory and  
the mirrour of *Princes*, the staffe of  
our comfort, the ioy of our heart,  
and the hope of our Land; and yet  
we dandle it on our knees, and yet  
we foster it, we vvould be loath to  
bestow our loue vpon him that  
should practise treason against the  
Crowne, and yet we loue our sin  
vvhich is more treacherous: wee  
would bee loath to see our land in-  
uaded by forraine enemies that  
were stronger then wee, and  
yet wee keepe our sinne at home,  
which is more dangerous: surely  
our

our eies would sinke into their holes, and our haire start from of our heads, and our hearts vould breake in sunder within our sides, if euer wee should heare of the subuersion of our state, of the sacking of our kingdome, of the downefall of our Churches, of the burning of our houses and citties ouer our heads, of the eclipse and darkening of the Gospell amongst vs: and yet alas, our sins are stirring the ashes, and blowing the coles, and putting oyle to the flame of Gods displeasure, and how shall we quench it? wee must quench it by a flood of teares, by watery eyes, by bleeding hearts, by peniue soules; we must quench it by making our eies fountaines, and our heads springs, and our hearts riuers of teares: nay, let vs euen turne our fountaine of teares into a streame, & our stream  
of

of teares into a flood, and our  
flood of teares into an Ocean, and  
let that Ocean be bottomlesse, and  
that spring boundlesse, and that  
fountaine of teares never be dried  
vp, that God may bee pleased to  
heale our land, which he hath sha-  
ken, to renew our hopes which hee  
hath crossed, to turne away the  
iudgement which hee hath threat-  
ned, to crowne vs with those myri-  
ads of blessings which he hath pro-  
mised: and amongst all these thy  
blessings, write downe these parti-  
culars by name: crowne our graci-  
ous Soueraigne, and this kingdom  
with immortall happinesse; let the  
Scepter neuer depart from his  
seed; let none of his seede euer de-  
part away from thee; weaken the  
wals of *Babell*, continue the light  
of thy holy Gospel, blesse our  
friends, conuert or else confounde  
or

or inſatuate our foes, kindle our  
zeale, ſoften our hearts, heale our  
ſoares, pardon our ſinnes  
ſaue our ſoules at the laſt  
day, for thy Sonne  
**CHRIST** Ieſus  
his ſake.

**FINIS.**

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# ENGLANDS SUMMONS.

A Sermon preached at Pauls  
*Crosse the third of*  
January, 1612.

By Thomas Sutton, Master of Arts  
and fellow of *Queenes Colledge*  
in Oxford.

MICAH 6. 2.

*Heare yee O Mountaines the Lords quarrell, for the Lord hath a quarrell against his people, and hee will pleade with Israel.*

LONDON,

Printed by *Williams Hall* for *Mathew Law*, and are to be sold at his Shop  
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of the *Foxe*. 1613.

120  
F<sup>13</sup> 9

darkenesse, and are proud of their  
 ignorance; to say they haue as  
 good soules, and hope to be saued  
 as well as any, because they doe no  
 man any harme; but for vs who  
 may sit all day long at the feete of  
 some good *Genael*, and every  
 houre of the day may heare some  
*Paul* preaching vnto vs; not onely  
 renounce the euill, but doe the  
 good; not onely cease to do euill,  
 but learne to doe well; not onely  
 abjure carnall and sensual delights,  
 the huskes and mast whereon the  
 worldling is like to starue; but al-  
 so make a covenant with our selues,  
 that they spend themselves with  
 looking onely vpon the beauty of  
 heauen, with our affections, to weed  
 themselves onely to the ioyes of  
 heauen: Bee ambitious, I would  
 haue thee so, so that thou couet no  
 treasure but spirituall: bee ambiti-  
 ous, I would haue thee so, so thou  
 affect



affect no honour but immortall;  
renouncee all kinde of peace, where-  
in thou findest no peace of consci-  
ence; discard all ioyes, wherein  
thou feelest not the ioy of the holy  
Ghost: *Hoc fac & uiues*, doe this  
and thou shalt liue in the feare,  
thou shalt dy in the fauour, thou  
shalt rest in the peace, thou shalt  
rise in the power of God the Fa-  
ther, and helpe to make vp the  
consort, in singing of *Halleluiab*,  
*Halleluiab*, all glory, and honour, and  
praise, and immortallity, bee ascribed  
vnto the Lambe, and to him that sit-  
teth vpon the Throne for euermore.  
And now I am come without far-  
ther defrauding of your expectati-  
on, to the particular grieuances  
whereof God complaines, and the  
first of those is want of truth.

The Hebrew word *Emeth*, saith  
*Zanchius*, signifieth that kinde of  
fidelity, which *Tully* called, *Disco-*

*rum conuentionum constantem*, and  
 this truth sometimes respects the  
 heart, and is called simplicity and  
 integrity; sometime the outward  
 carriage in word or speech, and is  
 called truth; sometime the works  
 and actions, and then is called iu-  
 stice and vpright dealing, so that  
 when the Lord chargeth them  
 with want of truth, his meaning is,  
 there was no integrity or simplici-  
 ty in their hearts, therefore there  
 was hypocritie; no verity in their  
 speeches, therefore lying; no iu-  
 stice in their actions, therefore  
 fraudulent and deceitfull dealing.  
 I will wrappe vp all in this one  
 conclusion.

First particu-  
 lar grievance.

All dissimulation in the heart,  
 and lying in the tongue, and de-  
 ceit in the outward action, betwixt  
 man and man, makes God and  
 man at oddes and variance. The  
 first, which is dissimulation in the  
 heart,

heart, produced from the example of  
 Ananias and Sapphira why didst  
 thou conceive this in thy heart,  
 Acts 5. 4. The second  
 which is lying in the tongue, ex-  
 cludes from heaven. Apoc. 2. 21.  
 The last which is deceit in the out-  
 ward action, is condemned. Levit.  
 19. dissimulation in the heart, is  
 the badge and cognisance of such  
 deplorable wights as shall never see  
 the face of God with comfort. Job  
 13. 16. Lying in the tongue is the  
 badge and cognisance of the chil-  
 dren of the devils getting. John  
 8. 44. Deceit in the outward acti-  
 on is the badge and cognisance of  
 him that despiseth his God: nay of  
 him that shall beare the wrath and  
 vengeance of God. 1. Thessal. 4. 8.  
 It is most true which Syracedes ob-  
 served, *Anima quæ dissimulat, acce-  
 lerat miseriam* the soule that dis-  
 sembleth increaseth his paine. Ec-  
 clesi.

Acts 5. 4.

Apoc. 2.

Leuit. 19. 10. 11.

John 8. 44.

1 Thes. 4. 8.

Ecclesi. 2.  
Wisd. 1. 11.

+ 2. 2. 2. 2.

Deut. 3. 5.

Isai. 9. 16.

Jerem. 9. 3.

8. 1. 1. 1. 1.

ecclesiasticus 2. and true which *Bernard* obserued out of *Wisedome*, *Os quod mentisur perdit animam*, the tongue that lieth, murdereth the soule, and thus which *Moses* obserued, *Manus iniusticie*, the hand that dealeth falsely is abomination, *Deut. 3. 5.* This is Gods inditement which you have heard, will please you to heare the verdict which the Jury of the Prophets brings in against them. *I say* and *Jeremy* as fore-men in the name of all the rest, haue penned it thus, Every one of them is an hypocrite and a dissembler, *Isa. 9. 16.* And *Jeremy* thus, they haue no courage for the truth, *Jerem. 9. 3.* This is the verdict which the grand Jury of greater Prophets haue brought against them, and the verdict of the petty Jury, I meane the lesser Prophets, is the very same, registred by *Michah*, as  
pro.

prolocutor for the self, *There is none righteous amongst them; every man hunteth his brother with a net,* Micah. 7. 2. Thus the Iury hath found them guiltie: will you now heare how the law proceeds, when the Iudge passed this sentence, *Lying lips are abomination to the Lord,* Prouerbs 12. 22. He shewes he had a whip prepared for liars when he plagued *Ananias* and *Sapphira*, *Acts* the first: he shewed his loue to all dissemblers when hee dismissed all deceitfull dealers out of his house, *Psalm* 101. Hee shewed hee had a whip laid vp for all deceiuers, and the lightest of these is a doome too heauie for them to beare. *body*  
 and See then the eminent and apparent danger whereunto men of all estates wrest themselves, by renouncing and divorcing of truth, they make a breach betwixt them and God that cannot bee closed, *qonli* they

Micah. 7. 2.

Prou. 12. 22.

Psalm 101.

Vlc.

.1.2.20201

they sowe such seed of debate and  
 contention betwixt them and  
 God, as cannot bee couered; they  
 challenge such a dreadfull warre  
 betwixt them and God as will ne-  
 mer be ended; till the sword of the  
 almighty haue made it selfe weary,  
 and the arrowes of God haue made  
 themselves drubke, and death the  
 axe of God haue surfetted it selfe  
 with blood: and yet were there a  
 priuie search to goe through each  
 Meander and corner of the earth  
 to seeke for truth: it would bee as  
 hard to finde, as honesty was in  
*bathens*, when *Diogenes* sought it  
 with a candle at noonetide, or  
 goodnesse in *Jerusalem*, when there  
 was neither Priest nor people that  
 executed iudgement, *Jerem. 5. 1.*  
*Ternus Astrae reliquit*, truth hath  
 taken her selfe onto her wings, she  
 hath hid her selfe and will not bee  
 found, send priuie search to all the  
 shops

*Jerem. 5. 1.*

shop  
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shoppes of Merchants and men of  
 Trade, and when you haue done  
 your best you may write this vpon  
 the doores, *Has ades Astraa reli-*  
*quit*, Had truth bene one of our ap-  
 prentices, wee should neuer haue  
 sold our wares so deare, if wee had  
 more truths in our mouthes, wee  
 should haue lesse money in our  
 Coffers: send priuie search into  
 our courts of Law, and when you  
 haue done, you may write this vp-  
 on the Barre, *Has sedes Astraa re-*  
*liquit*, truth hath abated too much  
 of our fees: we should haue bene  
 but beggers if yve had not banisht  
 it: send priuie search amongst our  
 Statesmen, and when you haue  
 done, you may write this vpon  
 their gates for the world to reade,  
*Astraa & damus & Dominos reli-*  
*quit*, in this house truth resignes  
 to pollicie, dissimulation is the rea-  
 dy way to rich preferment: send  
 priuie

priuie search to seeke for truth in  
 the very Pulpit; which should bee  
 the Arke of Truth and custody of  
 Gods sacred Oracles, and when  
 you haue done, you may set this vp-  
 on many Churches and Pulpit  
 doores, *Veritas exultat*, truth is  
 brought vnder hatches; either shee  
 is ashamed or else shee dares not  
 shew her head; whiles some for  
 raking a litle profit, others for feare  
 of mens displeasure, lowe pillowes  
 vnder the elbows of great perso-  
 nages, and suffer loud sinnes to e-  
 scape like the adulteresse in the  
 Gospell: because they are graeed  
 vvith greatnes and authoritie. See-  
 ing then our tradesmen sell truth  
 for coine, and our Lawyer for fees,  
 and our Statesmen for preferment,  
 and our Clergy to please a Patron,  
 how can wee thinke that the Lord  
 vvill not come to visite vs. for these  
 things, and his soule bee auenged  
 on



on such a nation as this? What then remaines but that vve either call tructh home, vvhich wee haue banished by the law of *Ostracisme*, that it may be an apprentice to our Merchants and men of trade, a Counseller, and Sergeant at the Law, a retainer and pensioner to our men of state, and Vsher to all the Clergie of the Land, or else looke euery day for Gods arrest vpon vs; the heauens will not still reprine their iudgements, the sergeants of Gods wrath will not alwayes sleepe, all the vials which God holdeth in his hand are not full of balme and oyle to heale and supple; some of them are running ouer with gall and addle, some ready to vent the lees, and sourest dregs of Gods displeasure vpo this Land, *Qua semper imitatur eorū facta quorum exitum et exitium perhorrescit*, which shrinkes and trembles

at

at Israels fearefull sentence; but  
makes neither stop nor rub at Isra-  
els crying sinns which wrings her  
hands, and knocks her at brise of  
ten, as shee either hearts on mads;  
the dismall sentence which God  
pronounced against Israel; but will  
neither weep nor cry, nor shed a  
teare for herselfe, although she lie  
rotting in the same oage of vni-  
cleannesse, and foming in the same  
menstruous blood which made Is-  
rael so loathsome vnto God. Let it  
therefore be the care of our Magi-  
strates to fetch libme and encour-  
rage truth; of our Iudges to defend  
and support the truth; of the Cler-  
gie to preach and speake the truths  
of our godly and religious Citi-  
zens to lodge and harbour truth:  
let vs show out selues to bee true  
*Nathanaels*, in whom there is no  
guile: and put in practise the Pro-  
phets rule, *Zach. 8. 16.* Speake yee  
euery

every man the truth vnto his  
neighbour, and loue not deceite,  
for that is the thing that the Lord  
hateth. And so I proceed to the  
second particular grieuance, wher-  
of Israel is indited in the next word  
*He encloseth, No mercy*; which word  
*encloseth* comprehends in it all works  
of charitie and christianity, but I  
cannot insist vpon explication,  
the point is this:

Want of mercy is a sinne that  
cryeth loude, and knocketh hard at  
heaven for vengeance, I shall not  
need prodigally to spend either  
breath, or time in strengthening &  
supporting this clause of truth.  
S. James hath put the matter out  
of difference, *2. Iam. 13.* there shall  
bee iudgement mercilesse to him  
that sheweth no mercy, it was want  
of mercy that called for a weltring  
Ocean to swallow the hoste of Pha-  
raoh, *Exod. 15.* It was want of mer-

Second par-  
ticular grie-  
uance.

2 James 13.

Exod. 15.

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G

cy

Iudg. 8. 7.

1. Sam. 25.

Plutar. de sera  
numini vind.

Beat. Rhenanus

cy, that caused *Gideon* to harrowe  
and slice the flesh of the men of  
*Succoth* with thornes and briars,  
*Iudg.* 8. 7. It was want of mercy,  
that hazarded the destruction of  
all *Nabals* posterity, *1. Sam.* 25.  
It was want of mercy, that opened  
the belly and bosome of hell, to de-  
uour and entombe the soule of  
*Dives*, *Luk.* 16. It was want of  
mercy (saith *Plutarch*) that brought  
the men of *Delphos* so lowe vpon  
their knees, that they were enfor-  
ced to proclaime it by the mouth  
of criers, thorow all the markets  
and assemblies of *Greece*, that who-  
soever would, should come and be  
auenged on them for the *Aesope*.  
It was want of mercy (saith *Beatus*  
*Rhenanus*) that made *Hatto* that in-  
famous *Clarke* and *Bishoppe* of  
*Moguntia*, to bee chased to death  
by an Army of Rats. It was  
want of mercy, toward the little  
soppe

soppe and handfull of seed, which God had planted in *Goshen*, that made al the land of *Egypt* to rocke, and the pillars thereof to grow like the cracking of a decayed vessell, being ouer-waued by. the vndaunted roughnesse of some violent and vncouth stormes; all of these iumping with that of *Syracides*, *Ecclef. 35. 18.* *The Lord will not be slacke, the Almighty will not tarry, till hee haue smitten in sunder the loynes of the vnnmercifull.*

*Ecclef. 35. 18.*

And haue not wee deserued to drinke our bellies full of these waters of *Marah* as well as they? may not we tune al our songs vpon this note; *Helpe Lord?* and vpon this, *There is no mercy?* our hands are dried and withered, *Helpe Lord:* Mercitull men are gone out of the world, *Esay 57.* Our Land begins to ring, and our eares are filled with such ruthfull and sadde com-

plaints as these, *Helpe Lord, there is no mercy.* Our Church bemoines her selfe thus, *Helpe Lord, there is no mercy.* And is not her complaint as iust as any, when so many hungry soules like poore *Lazarus*, would gladly gather vp the crums of a spirituall benediction, from the mouth of their Pastor, but cannot haue it, when so many zealous Christians in the Land, would sit all the day long at the feet of some *Gamaliel*, and gladly steppe into *Bethesda*; but either their Angel is from home, or else he is not able to trouble the water for them. Our Commons do bemoine themselves thus, *Helpe Lord, there is no mercy:* And is not their complaint as iust, when Landlords are become Tyrants, and tenants bee made but slaues to serue their turne? and *Naioth* in *Ramah* (I meane the nurseries of Arts and Sciences) bemoines

mones her selfe thus, *Helpe Lord, there is no mercy* : And is not her complaint as iust as any ? when so many golden Wits, likely to haue proued the gracious ornaments and pride of their mother ; are dailly enforced to try their fortune some other way, being vtterly discouraged for want of maintenance ? and our Courts of Iustice bemone themselues thus, *Helpe Lord, there is no mercy* : and is not their complaint as iust as any ? when the Lawyer, who should bee an *Atropos* to cut the threed, feeds his client with golden hopes and sugred words, and prooues a *Clotho* to spinne, and a *Lachesis* to draw in length the threeds of contention : what Christian heart would not indite both bitter and tart *Iambickes* ? or whose bowels would not yearne and grone within him ? to see how the engrosser

of this worst age, employes and sets his best wits on tenters, to ioyne house to house, and land to land, and field to field, till there be not left a cottage nor a corner, for the poore to dwell in; not a Common nor Pasture for them to feede in, and if it were possible scarce wholesome aire enough, for them to breath in, Whose heart would not boile and melt within him, to see how the worlds Alchimist, wrastles and strives, to turne euery corner of his field into a beautiful garden? euery little garden into a glorious paradise? euery little cottage into a pallace? their clothes and garments into roabes? their tables into shrines? their chests and coffers, into rich minerals of gold and siluer? and all this by turning good house-keepers into beggers, and tenants out of doore. Whose bowels will not rowle within him,  
to



to see how great men take away  
 the childrens bread, whereon both  
 Church and Common-wealth  
 should feede, and cast it vnto  
 whelpes that they may bee nour-  
 shed? vnto kites and hawkes, that  
 they may bee stufft and gorged in  
 their mewes while Christ Iesus in  
 his distressed members, hath his  
 face withered with hunger, and his  
 feete parched with cold, and his  
 stomacke grated, nay girt, and pa-  
 sted vnto his sides, for want of suc-  
 cour, for want of sustenance?  
 Whose heart would not bleed to  
 see many houses, *Tecta sublimibus*  
*alta columnis*; goodly and tall as *Ba-*  
*bel*, but not an almes at their  
 doores, scarce smoke within them?  
 to see such spacious barnes, so little  
 kindnesse? to see how that in swal-  
 lowing the blessings of God, eue-  
 ry one of vs is like the monster *Bri-*  
*areus*? we haue an hundred hands

*Ouid. Meta. l. 2*

1. King. 13.

to receiue, but in relieuing and supplying the wants of other, wee haue but one hand, and that dried and withered, like the hand of *Ieroboam*, 1. King. 13. How then can wee thinke that the Lord will not visite vs for these things, and his soule be auenged on such a Nation as this? They that should bee a staffe vnto the feeble, are of all others the readiest to bring them vpon their knees: they that shou'd be eies to the blind, are the foulest motes and beames, to put out the eies of them that see: they that are ordained to cheere the faces of the poore, are the onely men to grind and harrowe them: they that should stand in the gappe, like *Moses*, to saue them from all annoyance, are of all others the most forward to feede them with worm-wood and the water of affliction, as *Ahab* did *Micaiah* the Prophet,

1. King. 22.

1. King. 22.

1. *King.* 22. And shall not the Lord bee auenged on such a people as this? Wherefore, (Beloued) let me try if I can perswade you in the words of Saint Bernard. *Anima tua gratum feceris si misericors fueris*, thou shalt doe well to thy soule by shewing mercy: in the words of Saint Ambrose: *Nil magis commendat animum Christianum*, nothing that God respects so much as mercy: in the words of Saint Augustine: *Charitas tua viscera percutiat*, bee yee rich in the workes of mercy. *Prouocaris Christiane*, *prouocaris à viduâ in certamen*: the poore Widdow of *Sarepta*, must tutor thee to be mercifull; *Iob* must reade thee a Lecture of mercy, who had beene both eie vnto the blinde, and feete vnto the lame, and a father to the poore, *Iob* 29. Let mee beseech you in the words of the Prophet, *Zach.* 7.9.

Shew

*Bern. de modo bene uinendi.*

*Amb. 1. Tim. 9. 8. Tract. 5. in Iohan.*

*Iob 29.*

*Zach. 7.9.*

1. Pet. 3.

Coloss. 3. 12.

*Shew mercy euery man vnto his brother. Let mee beseech you in the words of Peter, 1. Pet. 3. Love as brethren, and bee mercifull: in the words of Paul, Coloss. 3. 12. Now therefore as the elect of God holy & beloved, Εὐδοκῶντες ὁμιλῶντες ἁγαπῶντες, put on the bowels of compassion; let your mouthes bee filled with talking, your hearts with contriuing, your hands with working the workes of mercy while you liue, that when your life shall bee runne out of breath, you may heare the sentence of blessednesse, Mat. 5. Blessed are the mercifull, for the Lord hath plenty of mercy in store for them. And so I come to the third particular grievance. No knowledge.*

Third particular grievance.

*Crimen & exaggeratio criminis.*

In which words (saith Zanchius) we are to note, first, the crime: secondly, the aggravation: the crime they were *aduersarij*, they had no knowledge

ledge: which is as much as if hee thus had said, you are so farre from seruing mee, that you know not whether I am your God or no. What doe I telling you of want of trueth or of want of mercy? sins of the second Table, not so immediately against my honour: there is a worse fault in you then both these, there is a sinne against the first Table, which doth more nerely impeach my Maiestie, and that the very root and stemme of all sinne, of all prophanenesse, *you haue no knowledge*: the aggrauation is from the generalitie and proceeding of the sinnes, hee saith not, there was no knowledge of God in you, but in *totâ terrâ*, in the whole Land. It was an vniuersall contagion that infected all the ten tribes: much might hence be gathered, but mee thinkes the point that is most obserueable should be this.

Ignor-

Ignorance  
the mother  
of sinne.

Heb. 9. 7.

Psal. 95.

Matth. 22.

Actes 3. 13.

Ignorance, in things concerning God, is the mother and roote of most fearefull and enormous sins, and therefore it is that all sinnes be called *ignorantia*, and beare the name of ignorance, *Heb. 9. 7.* Ignorance was the naturall mother that brought Israel so many sinnes into the world; or else God himselve shot short of trueth, *Psal. 95, My people erre in their hearts because they haue not knowen my wayes.* Ignorance, was the naturall mother that brought the Iewes so many goodly sinnes, and filled their countrey with sinners: or else S. *Matthew* hath done them wrong, *You are decained not knowing the Scriptures, Matth. 22.* Ignorance made them crucifie the Lord of life, or else S. *Luke* hath ouerreached himselve, *Actes 3. 15.* It was ignorance that made them become proude *Iustificaries*, depending wholly and relying

relying vpon their own righteous-  
 nesse, because they knew not the  
 righteousness of God, or else S.  
*Paul* hath censured them too hard,  
*Rom.* 10. 3. Ignorance was the blind  
 guide that led the Gentiles to Ido-  
 latrie, *Galat.* 4. 8. and Ignorance of  
 things concerning God, set *Paul*'s  
 heade on working of mischief a-  
 gainst the Church of God, *1 Tim.* 1.  
 & this is a disease so infectious, that  
 it poysons whatsoeuer good thing  
 lies in the same wombe with it: it  
 poysons religion with Idolatrie, it  
 infects deuotion and zeale with su-  
 perstition, it makes hope to swell  
 with presumption, and turnes eue-  
 ry symptome of feare into despera-  
 tion and horreur: and if Logicke  
 that is old be not worn quite out of  
 date, then Ignorance which is pro-  
 ued and conuicted to be the prime  
 cause of sinne, cannot chuse, but  
 vsheer and make way for punish-  
 ment.

*Rom.* 10 3.

*Galat.* 4. 8.

*1 Tim.* 1.

*Causa causa  
 & causa cau-  
 sasi.*